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THE EVOLUTION AND DISSOLUTION

OF THE

SEXUAL INSTINCT.

THE EVOLUTION AND DISSOLUTION OF THE SEXUAL INSTINCT.

BY

DOCTOR CHARLES FÉRÉ,

Of the Bicêtre Hospital, Paris.

COMPLETE AUTHORISED TRANSLATION OF THE REVISED SECOND EDITION.

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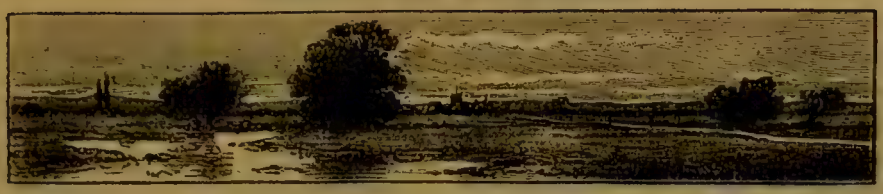

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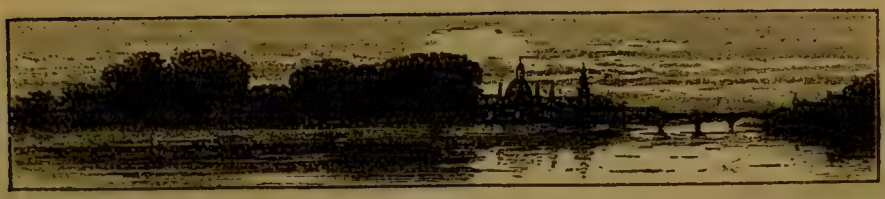

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PREFACE.

BOOKS about the sexual instinct and its anomalies have often been denounced as dangerous to public morals. Not long ago the publisher of the French translation of a German work on the subject was threatened with punishment by law; and quite recently Mr. Havelock Ellis was compelled to publish his book on sexual inversion in the first instance in a foreign language. His English publisher was afterwards prosecuted for having sold a book which was "obscene and tended to corrupt the morals of Her Majesty's subjects."[1]

Truth and science are never immoral: but it cannot be denied that the narration of facts relating to sexual physiology and pathology, if their real significance is not pointed out, may be the cause of perversions in the case of predisposed subjects. The danger appears more serious to those who think that normal individuals may be perverted under the influence of environment, and yet more serious when the sexual instinct is represented as an uncontrollable instinct, which nobody can resist, however abnormal the form in which the instinct may reveal itself.

[1] Havelock Ellis, *A Note on the Bedborough Trial*, 8vo., 1898.

But the evolution of sexual instinct shows us that it is subject to the necessities of environment, and that it has played a principal part in the development of morality. The history of sexual perversions proves that they are only developed in individuals who differ individually and in their descendants from the normal type, or whose condition is pathological. Both the absence of control over the instinct and the perversions of it are vices which are no less prejudicial to the individual than to his social environment. Free-will is denied by science; but the necessity of individual acts implies the necessity of social acts. If a man's acts are only reactions from the forces of environment, the same rule applies to commonwealths as to individuals. But the absence of free-will does not connote absence of responsibility, which is a necessity of social preservation; nor does it connote the absence of individual liberty, which is necessary to the progress of humanity. The sense of responsibility to society is most beneficial in developing the control of the instincts. As a matter of fact there is no reason why sexual acts should escape responsibility; and they do not. Nature and society unite in eliminating perverts and favouring the normal.

The aim of this book is to demonstrate the necessity of control and responsibility in sexual acts, both from the hygienic and the ethical point of view. It will not enlist everybody's sympathies.

THE EVOLUTION AND DISSOLUTION OF THE SEXUAL INSTINCT.

CHAPTER I.

THE SEXUAL INSTINCT—GENERAL REMARKS—ITS EVOLUTION.

INSTINCT is characterised by a definite hereditary activity, which is not acquired by personal experience; it thus differs from habit, which is the result of individual acquisition.[1]

Instinctive activities may show themselves soon after birth or much later; they may be congenital or slow in development.

In fine, instinct is nothing but a complex reflex (H. Spencer): it is called into play by exterior stimuli which awaken a hereditary potentiality. It is often said that the natural activities of living beings are innate: but if this statement implies that such activities arise without excitation, it is obviously false.[2] Nurses are aware that

[1] Lloyd Morgan. *Habit and Instinct*, 1896, p. 16.
[2] W. K. Brooks. *The Foundation of Zoology*, 1889, p. 7.

children do not seek the breast without previous experience. As a general fact, the instinctive activities manifest themselves at first in a more or less clumsy way, and require to be perfected by habit.[1]

Imitation plays an important part in the evolution of instinct by preparing it for its development. When a young bird imitates the flight of its mother and succeeds at the first attempt, it is because the mother stimulated its activity: but it could not have learnt by itself all the details of the method of flying. The history of mimicry, especially among animals whose intellectual growth is rudimentary, shows that imitation is a biological phenomenon. The tendency to imitate is based upon an innate and constitutional inclination to find pleasure in reproducing the acts of others. Imitation is therefore the more easy in that the subject is prepared by congenital aptitude to reproduce the act. Intentional imitation can only occur if there exists a previous experience. But the sight of a movement may determine its reproduction, independently of the intention to obtain the unknown result of this activity. This is the phenomenon of psycho-motor induction:[2] its effects are indelible.

There is no clear proof that the secondary automatism of habit is transmitted by heredity in such a way as to give rise to the primary automatism of instinct. Nevertheless, the intelligence acquired by one generation seems to be acquired with less effort in the following generations, as if an acquired modification prepared the way for a congenital variation, or determined a congenital plasticity —an aptitude for being modified by experience.

[1] Lloyd Morgan. *An Introduction to Comparative Psychology*, 1894. Ch. Féré. *Note sur l'instinct des poussins produits de l'incubation artificielle*, (C. R. Soc. de Biol., 1895, p. 118.) *Expériences relatives à la peur instinctive chez les oiseaux*, *ibid*, 1896, p. 790.

[2] Ch. Féré. *Sensation et mouvement*, 2nd edition, 1900, p. 13.

Amongst adults, impressions produce the representation of similar or of associated impressions felt during youth. This is what is called memory. Amongst young persons, impressions appear to call forth representations of impressions which go back to the childhood of the race and are hereditary recollections, which Plato believed to be "memories of a former life," and which Descartes termed "innate ideas," although they only appear as a consequence of exterior excitation, nevertheless do not seem to be acquired by the individual himself. He has inherited potentialities which can only be awakened by exterior excitation; but exterior excitation alone cannot awaken them, apart from constitutional conditions.

Habit may be regarded as an activity based upon congenital instinct, which has been modified by acquired experience. A short experience is often enough to establish an association. The repetition of activity which is determined by individual experience results in an automatism which is the same as instinctive automatism. Habit is a second nature; and whether automatism of instinct or automatism of habit be in question, the appropriate excitations bring about a state of instability which only ceases with the performance of the habitual act.[1] Impulse arises in this way.

It is in the plastic period of youth that the mind plays the greatest part in producing automatism of habit. The more intense the congenital predisposition, the more easily the automatism is developed; the older the habit, the keener the impulse to yield to it. The power of choice amongst young persons is aided by the inclination (which is especially marked in those possessed of strength and energy) to move about, to see things, and to find out

[1] Lloyd Morgan. *Habit and Instinct*, p. 142.

about them. The overflowing exuberance of young people is favourable to variation: it is combined with a plasticity which helps adaptation, which can only depart slightly and slowly from instinct. It cannot run counter to ancestral acquisitions that have become instinctive because they were advantageous to the race.

It is difficult for habit to oppose instinct with any prospect of success. For, instinct is transmitted together with the somatic constitution,[1] and, being bound up with the bodily structure, causes men under the same conditions of environment to act like their ancestors and like all individuals of the same organic type.

The growth of instincts follows an unvarying order. The first that arise are those relating to the preservation of the individual: then appear others relating to the preservation of the species; and finally those relating to the preservation of various social groups.

The aim of the sexual instinct is the preservation of the species; it is developed among men much later than the instinct of personal preservation. It is a secondary instinct. Many of the lower animals which reproduce their kind without copulation reveal purely individualistic instincts. Individualistic instincts are more persistent, and the instinct of reproduction only appears when individualistic instincts are satisfied. An instinct which is useful to the species can only establish itself if, under given conditions of environment, it can be reconciled with the interest of the individual. As sexual reproduction is a condition which is indispensable to the continuance of the species, the individualistic instincts must be subordinated in a certain degree. And as social instincts

[1] H. Rutgers Marshall. *Instinct and Reason*, 1898, p. 70.

develop, there is bound to be an analogous effect upon the instinct of reproduction.

The sexual instinct is a secondary instinct which evolves progressively both among animals and men. At the beginning it is blended with individualistic instincts; afterwards, it becomes gradually associated with social instincts in the development of which it plays a principal part. In childhood, instincts relating to the need of food and protection predominate over sexual and social instincts. At the beginning of the adult age, sexual instinct holds the first place. In men who are completely developed the social instincts predominate over the others. When the conditions of life become abnormal and the power of nutrition weakens, as, for instance, in old age, there is an alteration in the order of the instincts. Instincts concerning the social group and the species tend to be subordinated to individualistic instincts. An involution takes place, which has been explained as a tendency to retrogression, to a return to an ancestral or an infantile condition.

The sexual instinct aims primarily at the act of coition. It gradually becomes complicated, (1) by instincts relating to sexual pursuit and attraction, (2) by instincts relating to a permanent union and protection of offspring. When there is a mutual exchange of infusoria the whole animal is fecundated, because the whole is nothing but an agglomeration of living matter.[1] The act of generation has been compared to a mutual digestion, arising from need of nutrition, from a hunger.[2] Generation is nothing but a more

[1] P. Geddes and A. Thomson. *L'evolution du sexe*, translated by H. de Varigny, 1892, p. 78.

[2] S. V. Clevenger. *Comparative Physiology and Psychology*, 1885, p. 13.

A. Giard. *Parthénogénèse de la macrogamète et de la microgamète des organismes pluricellulaires*, (Jubilee volume of the Société de Biologie, 1899, p. 654.)

or less discontinuous growth (Geddes and Thompson), the result of an excess of nutrition. The lower organisms, when they absorb into their environment more elements than are needed to repair their losses, increase in volume. When this increase goes beyond a certain limit, the unit is broken up in order to form new beings. The process is more complex among the higher animals; but it is the same at the bottom. Hæckel called reproduction an excrescence of the individual.

Copulation is an act of the greatest importance, for by its mechanism organisms may vary independently of conditions of environment. The best conditions for procreation are the best conditions of nutrition. Observation and experiment show that the value of any being generated is affected by any troubles of nutrition in the generators.[1] Physical conditions which are favourable to procreation are accompanied by a general sentiment of well-being, by a need of expansion of which sexual desire is only a manifestation. Sexual desire is first and foremost a general want of the organism; its foundation is a feeling of fulness, a kind of need of evacuation. Among animals the love-season calls forth an unusual amount of energy in the shape of songs, dances, etc., which excite corresponding emotions among their congeners.

Just as hunger may be awakened by the sight of food and yet often shows itself apart from any suggestion produced by food, so the sexual need may appear among men quite apart from any objective provocation.[2] And just as hunger, whether or not it be excited by material means, is

[1] Ch. Féré. *La famille névropathique, théorie tératologique de la prédisposition et de l'hérédité morbides et de la dégénérescence*, 2nd ed., 1898, p. 324.

[2] H. Rutgers Marshall. *Instinct and Reason*, p. 347.

accompanied by objective phenomena, and especially by signs of local excitation in the organs which are the first to be used in satisfying the want, namely, by congestion of the glands of the mouth and by salivation; in like manner sexual desire is accompanied by characteristic peripheral phenomena in the genital organs.

There is an intimate correlation between the functioning of the seminal glands and the sexual need. The distension of the reservoirs of the sexual glands appears to be the exciting cause *par excellence* of the sexual appetite. "L'amour," says Montaigne, "n'est autre chose que la soif de cette persistance en un subject désiré, ni Vénus autre chose que le plaisir de décharger ses vases." Physiologists state that the sexual need is connected with the presence of the male or female seminal elements, spermatozoa or ova, and that the sexual need is always absent without these two elements.[1] Tarchanoff's experiments show how the distension of the seminal vesicles affects a frog.

Spallanzani proved that a male may be mutilated at the moment of coition without coition stopping.[2] Tarchanoff removed the heart, lungs, and even the testicle, with the same negative result; but the removal, or even section, of the seminal vesicles (if it emptied them of their contents), caused an instant cessation of coition, or prevented it from being accomplished when it had not yet begun. On the other hand, the dilatation of the seminal vesicles by a liquid such as milk, sufficed to produce an artificial sexual desire.

A consideration of these facts tempts one to admit with Delbœuf that all acts relating to the sexual instinct are

[1] Beaunis. *Les sensations internes*, p. 94.

[2] Magendie. *Leçons sur les fonctions et les maladies du système nerveux*, 1841, T.I., p. 333.

controlled by the spermatozoa or the ova.[1] Venturi has often noticed in cases of madness (in which the sexual instinct is as a rule non-existent), the existence of azoospermia or ovarian atrophy.[2] Mantegazza had already also noticed azoospermia in a madman.[3]

But there may appear to be no correlation between the evolution of the genitals and that of the sexual instinct in some instances. It is true that a precocious development of puberty is very often observed in both sexes.[4] There is no doubt about it. There are even cases in which clear signs of puberty have been remarked at the moment of birth.[5] Well-formed ova have been observed in little girls before the age of two years, and even at the time of birth (Raciborski, Liégois, etc.); but precocity in spermatogenesis (which, as a rule, hardly appears before about thirteen and a half years of age) has not been much

[1] Delbœuf. *Pourquoi mourons-nous?* (*Rev. philosophique*, 1891, vol. xxxi. p. 225.)

[2] Venturi. *Corrélations psycho-sexuelles*, 1899, pp. 137, 144.

[3] Mantegazza. *L'hygiène de l'amour*, p. 61.

[4] Nicolas du Saulcay. *Description d'un enfant de près de trois ans d'une force externe ordinaire et qui a les marques extérieures de la virilité*, (*Recueil périod. d'anat. de méd. de chir. et pharm.*, 1757, VII, p. 221.)—J. L. Moreau. *Fragment d'une notice sur un jeune homme de onze ans chez lequel on a observé tous les signes extérieurs de la virilité, accompagnés d'accroissement extraordinaire d'un état pathologique du testicule*, (*Journ. de méd. chir. et pharm.*, 1806, XII, p. 274.)—G. Breschet. *Description d'un enfant de trois ans offrant tous les signes de la puberté*, (*Bull. Fac. de Méd. de Paris*, 1820-21, VII, p. 302.)—Presle Duplessis. *Notice sur un enfant qui a donné des signes de puberté à dix-huit mois*, (*Journ. compl. du dict. des sc. méd.*, 1821, VIII, p. 277.).—J. F. South. *History of a Case of Premature Puberty*, (*Med. chir. trans.*, 1822, XII, p. 76.)—A. Cooper. *Case of Premature Puberty in the Female*, (*Med. chir. trans.* 1813, IV, p. 204.)—A. Lopez. *A Case of Remarkable Precocity in a Male*, (*Am. Journ. of med. sc.*, 1843, V, p. 500.)—J. F. Dieffenbach. *Frühzeitige Entwicklung eines neunzehnmonatlichen Mädchens*, (*Arch. f. Anat. u. Phys.*, 1827, p. 367.)—A. E. Ames. *Case of Menstruation by a Child of Five Years Old*, (*Chicago med. journ.*, 1866, XXIII, p. 387.)—Lendesdorf. *Abbildung eines frühreifen Knaben*, (*Verhandl. d. Berl. Gesellsch. f. Anthrop.*, 1876, p. 86.)—W. B. Clarke. *A Case of Early Puberty*, (*Trans. of path. soc. of London*, 1886, XXXVII, p. 358.)

[5] J. Lidseau. *Congenital Puberty*, (*London med. gaz.*, 1832, XI, p. 9.)—J. Le Beau. *Case of Premature Puberty*, (*Am. journ. of med. sc.*, 1832, XI, p. 42.)

studied.[1] However, abnormally early manifestations of sexual instinct often occur before the sexual elements have reached complete maturity. Such manifestations have been observed at five or six years of age and even earlier —quite apart from any outward sign of puberty; *i.e.*, at a time when fecundation is quite out of the question. There is, therefore, in these cases a want of correlation between the sexual development and that of the special organs; and this constitutes an anomaly. It is worth notice that, although precocious puberty as a whole has not been much studied, anomalies are often found in such cases which partake of the nature of the teratological stigmata of degeneration. Thus, in the instance of the little boy cited by Lopez whose pubes was covered with hair after his first year, the testicles had not yet descended; in one of Wood's[2] cases there were anomalies in dentition (he was a *mauvais sujet*, the son of a lunatic, and was confined in a special asylum); and in another case there were difficulties in speaking and a strong tendency to violent fits of passion.[3]

Precocity of instinct occurs especially among the abnormal and the neuropathic. But this does not by any means prove that there is no local irritation, which may be excited not only on the surface of the genital organs, but also on that of the neighbouring organs having a connective innervation with them, by oxyures, inflammation of the rectum, etc., and by structural anomalies. For instance, it is known that in the case of

[1] M. Leprince. *Le début de la spermatogénèse dans l'espèce humaine*, th. 1899, p. 49.

[2] T. Woods. *An Extraordinary Case of Early Puberty in a Boy*, (*The Lancet*, 1882, vol. II, p. 377.)

[3] R. K. Stone. *Extraordinary Precocity in the Development of the Male Sexual Organs and Muscular System of a Child Four Years Old*, (*Am. journ. of med. sc.*, 1852, XXIV, p. 561.)

testicular ectopia (even when it occurs in quite young children), the specific epithelial elements which are absent are replaced by fibrous elements (Griffith, Félizet, and Branca) which are capable of exercising pressure on the nerve-threads. Precocity merely proves that an irritation caused by a specific secretion is not indispensable for the awakening of sexual appetite.

Surgical castration, like parasitic castration (Giard), or pathological castration,[1] which modifies the secondary sexual characters,[2] as well as the sexual instinct, acts effectively because it acts quickly.

Neither among animals nor among men does castration completely annul sexual desire. In a considerable number of cases this desire has been observed to continue both amongst women[3] and men. Indeed, castrated men are liable to be so strongly affected by sexual desire that recourse has been had to prosthesis.[4] Signs of sexual

[1] Lereboullet. *Atrophies testiculaires et hypertrophies mammaires à la suite de certaines orchites*, (*Gaz. hebd. de méd.*, 1877, pp. 533, 549.)

[2] Restoration of the nutrition of the testicle may coincide with the restoration of the secondary sexual characters. Vidal de Cassis records that a young man who had a double congenital varicocele lost his ennuch-voice and recovered the attributes of his sex after being twice operated on for varicocele. (*De la cure radicale du varicocèle par l'enroulement des veines du cordon*, 2nd ed. 1850, pp. 23, 81.)—The re-implantation of a testicle has had no effect in the case of fowls, (Hanau. *Versuche über den Einfluss der Geschlechtsdrüsen auf die secundären Sexualcharaktere.* (*Arch. f. die gesam. Physiologie*, 1897, vol. 65, p. 516.) There is a rapid resorption of the grafted organ by a phagocytic activity peculiar to these animals, (Ch. Féré. *Note sur la réaction des poulets aux greffes d'embryons.* C. R. Soc. de Biol., 1897, p. 988.)—*Note sur la persistance des tératomes expérimentaux, &c., ibid*, 1898, p. 1059.)

[3] Jayle. *Effets physiologiques de la castration chez la femme*, (*Rev. de gynécologie et de chirurgie abdominale*, 1897, p. 403.)—A. Plister. *Die Wirkung der Castration auf den weiblichen Organismus*, (*Arch. f. Gynæk.*, 1898, LVI, p. 483.)—R. Abrant. *Etude comparative des troubles physiologiques consecutifs à l'hysterectomie simple et à l'oophoro-hystérectomie*, th. 1899. M. Julien. *Recherches sur les suites éloignées de l'opération de la castration chez la femme et sur la valeur de l'opothérapie ovarienne.* Th. Lille, 1899.

[4] F. Vouillac. *Etude sur la prothèse testiculaire*, th. 1889. These apparatuses, whether they are made of glass, silver, marble, ivory, aluminium, celluloid, or silk, may act strictly as *faux témoins.* This is a point which has not perhaps attracted sufficient attention among surgeons.

instinct remain in many women after the menopause; and sometimes the menopause even excites them intensely, just as in the case of castration. If after castration all goes on working just as if peripheral excitation still started from the amputated organ, it may be attributed to the fact that the nerves of the organ are still capable of being excited in the tissue of the cicatrix, causing specific sensations analogous to those which are observed amongst people who have undergone amputation and are subject, sometimes throughout their lives, to illusions everybody has heard of.[1]

It has been argued that sexual needs are independent of the state of the genital organs, because it is possible for sexual desire to continue after the genital organs have been satisfied, and when it is even impossible for them to repeat the sexual act.[2] This may be explained by the continuance of the local irritation caused by the congestion connected with the recent functioning of the organ as well as by the continuance of the central irritation.

On the other hand, it is well known that when an organ has reached a condition of normal or abnormal activity under the influence of outward or inward excitation, this activity, connected with the stimulation of nervous elements, does not always depart merely because the cause of irritation disappears. For example, in cases of what is called sympathetic insanity, when the exciting cause has vanished, there remains in the brain an affection so deeply-seated that it becomes independent and permanent.

The researches of Duplay,[3] which have been in great

[1] A. Pitres. *Etude sur les sensations illusoires des amputés*, (*Ann. med. psych.* 1877, 8th series, vol. V, pp. 5, 177.)

[2] J. Roux. *Psychologie de l'instinct sexuel*, 1899, p. 21.

[3] Duplay. *Rech. sur le sperme des vieillards*, (*Arch. gén. de méd.*, 1852, XXX, 4e série, p. 385.)

part confirmed by those of Dieu,[1] demonstrate that the reason of the cessation of sexual desire in an old man is not always the absence of spermatozoa in the seminal liquid; they are often found at a very advanced age. There is no fixed period at which virility disappears. It may be lacking at forty years of age, but it is quite possible for old men of seventy and eighty to have sexual desires and the power of satisfying them.

In the case of women, the menopause (which brings with it atrophy of the whole genital system) often gives the finishing-stroke to manifestations of the sexual instinct;[2] the secondary characteristics of sex and their manifestations may arise before menstruation, and survive it or inversely. Chronological anomalies often coincide with instinctive anomalies. The artificial menopause is moreover followed by the same inconveniences as the natural menopause, which often aggravates them.[3]

There is a chapter in Brantôme, concerning old dames as fond to practise love as ever the young ones be;[4] but there is no proof in it of frequent exceptions to the general rule. Menstruation may continue a very long time after the customary age (45 to 50). I knew a woman who only ceased menstruating at 70. She died at 72. Each menstruation up to the last one was preceded by a period of sexual excitement, accompanied by nocturnal pollutions. She became epileptic at 66, but the fits had no connection with menstruation or sexual excitement. Haller and others quote cases of women who conceived after their sixtieth year.

[1] Dieu. *Rech. sur le sperme des vieillards*, (*Jour. de l'anat. et de la phys.*, 1887, IV. p. 449.)

[2] N. Guéneau de Mussy. *Clinique medicale*, 1875, Vol. II, p. 343.

[3] G. Lévy. *Les bouffées de chaleur de la ménopause opératoire, th.* 1900.

[4] Brantôme. *Lives of Fair and Gallant Ladies*, IVth Discourse, Paris, Carrington, 1902.

Ovulation does not necessarily cease at the time of the menopause, and there exists no certain sign of the power to conceive which can show itself after the cessation of menstruation.[1]

It should be noted that when sexual desire appears apart from correlation with the genital organs, it often assumes so abnormal a form that it obviously does not originate in a regular physiological process.

In cases of men approaching the age of fifty, sexual exacerbation is often noted, which is attributed to a state analogous to the menopause (Bombarda). At the moment of its disappearance sexual activity seems as if struggling to show its supremacy; often doing so in abnormal fashion, like all enfeebled activities.

The normal activity of sexual instinct is connected with certain general conditions of the organism and certain special conditions of the adapted organs.

All peripheral excitations, representations, and emotions capable of influencing the tonality of the organism, have likewise the power of influencing its sexuality. In this respect everyone has an individual susceptibility. The same excitation does not affect everyone in the same way. Excitations of touch, smell, sight, hearing, and taste may exercise such a powerful influence on an individual that this influence may equal or surpass that of the excitations directly connected with the genital organs. Individual sensibility is the physical basis of choice, which becomes exclusive in the case of persons who possess a marked idiosyncracy.

Emotions may, like physical excitations, influence the tonality of the organism, and may be accompanied by

[1] L. Cerf. *A quels signes un médecin peut-il affirmer qu'une femme ne peut plus concevoir?* (*Ann. d'hygiène publ. et de méd. leg.*, 1899, p. 306.)

affective conditions very similar to those resulting from physical excitations; they also influence sexuality in degrees varying according to the individual. Representations of moral and intellectual qualities may, like excitations of special senses, influence preponderatingly the sexuality of some persons. These qualities are factors in choice which play an important part in the case of educated people. Love may appear in two forms. The one is organic; a need. The other is psychological; a sentiment. The two forms are variously correlated.[1] Either one or the other may even be absent altogether.

Stendhal says that to love is to find pleasure in seeing, touching, and feeling with all the senses and as closely as possible a loveable person who loves us. When once we recognise that excitations of every kind may cause manifestations of sexuality, we are led to admit that even the strangest forms of love are not divorced from the normal mechanism, or at least are not so except by reason of special physical conditions.

Sexual selection is subordinate to the development of the instincts relating to the means of pursuit and attraction. If we consider them closely, we see that they are as automatic as the instincts relating to coition. We see them obeying the laws of competition. Among savages, it is the male who runs the great risk of remaining single. So he does all he can to increase his means of attraction by special care of his appearance. The opposite takes place with civilised people, amongst whom the female displays greater activity, with the same object in view.[2] In the most advanced societies the women evince a remarkable tendency to display their sexual characteristics. The

[1] T. Ribot. *La philosophie de Schopenhauer*, 1893, p. 132.
[2] Westermarck. *History of the Human Marriage*, 1891, p. 185.

corset, which gives prominence to the breasts and hips, is a striking example of it. Changes of fashion (which men have pretty well abandoned) are founded on the fact that the tendency to be influenced by an excitation diminishes with its duration. Women's love of dress and adornment shows that they are more apt to rely upon their physical than upon their intellectual and moral means of attraction. The effects of beauty are as evanescent as those of odours, and far from woman's comeliness being needful, she merely requires to possess the allurements of what Favorinus denominated *forma uxoria.*

It has been recognised that sexual choice is unconscious (Chamfort, Schopenhauer, Hartmann, Delbœuf, etc.), and many go further and admit, with Schopenhauer, that love must be regarded as an instinct which impels to sexual union two beings, whose coition, in consequence of some special fitness, would result in progeny most suitable to the interests of the species. The conformity of sexual selection with the interests of the species may be the characteristic of physiological love; but it is not conscious. This conformity of choice is not limited to a single union; progeny suitable to the interests of the species may be begotten by the same person in coition with various other persons. Although in some cases love necessitates systematisation,[1] still it is not indispensable to the interests of the species.[2] If each woman were only fitted for one particular man, and *vice versâ*, the aim and object of nature would probably never be attained, and the species would already be extinct. In fact, it would not be difficult to demonstrate that unions springing from the most instinctive, impulsive, and systematic tendencies end, as a rule,

[1] Danville. *La psychologie de l'amour*, 1894.
[2] Geoffrey Mortimer. *Chapters on Human Love*, 1898, p. 83.

in sexual dissolution, or result in diseased offspring. Degenerate types of mankind seek each other out and find each other; and it is quite indirectly that their systematic attraction is in conformity with the interests of the species. It hastens their elimination. In the case of these individuals, the attraction often arises in the shape of that impulsive anguish known as "love at first sight," which as we shall see further on, constitutes a symptom sooner than a manifestation of the normal instinct.

Exclusive systematisation of sexual excitability marks a taint in the instinct. Although the various sensorial excitations may awaken sexual instinct in normal individuals, it is none the less true that an exclusive power possessed by the excitation of smell or taste to arouse sexual appetite often coincides with anomalies of function and denotes a tendency to sexual dissolution. It is beyond doubt that the importance which the intellectual qualities acquire in the determination of sexual choice results in a superior form of love seemingly attaining nearest to nature's goal, viz., the interests of the species. In this form of love, which tends gradually to decrease the part played by sexual desire, individuals of the highest type may continue enamoured of one another till extreme old age, though the sexual function may have been definitely extinct for a long time. There is no such thing as an old woman, says Michelet.[1] It is not only hygienists who consider sexual instinct immoral when it is the single motive of union;[2] sociologists agree with them. The mingling of the sexes in schools may serve to vary this contact, and thus guard against the error of taking sexual enticement for love.

[1] J. Michelet. *L'amour*, 4e édit. 1859.—Marquise de Lambert. *Traité de la vieillesse*, (*Œuvres Morales*, Libr. des bibliophiles, 1888.)

[2] Starcke. *La famille dans les differentes sociétés*, pp. 13, 21.

In civilised societies the intellectual element is so preponderating in sexual unions that, according to Starcke,[1] amongst the various ways of desecrating the rite of marriage, intellectual desecration is the most serious.

Still, it must be admitted that a systematisation of sexual selection, exclusively based on intellectual and moral qualities, would probably result in annihilation of the species. Moreover, unions based on feelings which may be very moral but are foreign to the special instinct are generally failures. Mantegazza is not wrong in ranking gratitude and pity with vanity, revenge, and voluptuousness as mischievous causes of love. The more exclusive the intellectual factors become in sexual choice, the greater are the risks of dissolution; the slightest psychological antagonism may check physical sympathies. The saying that the best-loved persons are the most brutal or the least refined is not without its truth; their means of attraction are of the most material and enduring nature. The value of a union cannot be measured by a few special qualities, but rather by the harmony that may exist between imperfect individuals. The harmonious union of mediocre persons often results in progeny superior to that issuing from the discordant union of individuals endowed with higher qnalities.

The sexual instinct only functions normally when it is excited by normal stimuli. But sensorial extra-genital excitations cannot be regarded as acting abnormally, except when they act either exclusively or with a marked predominance over the other excitations. Indeed, the evolution of sex proves that certain phenomena accompanying sexual excitement may be referred to sight, hearing, or smell. For instance, it is well known that

[1] *Loc. cit.* p. 64.

the odoriferous glands of many mammalia, which are more developed among the males than the females, are specially active in functioning during the rutting-season: *e.g.*, goats, deer, shrew-mice, elephants, etc. The associated feelings, excited by intellectual or moral qualities, are also normal stimuli, provided they are not exclusive like the feelings connected with love of approval, pleasure of possession or of conquest, etc.

Education in the family circle is in some respects the continuance of gestation. In the interest of race-propagation it is quite as necessary to have great care of children as to procreate fresh beings. The evolution of the sexual instinct in man tends not only to the production of individuals who are most in conformity with the interests of the species, but it also tends to ensure for these individuals the education which is best suited to any given state of social evolution. It not only necessitates a sexual selection founded upon those physical characteristics which are most important from the individual point of view, but also a selection founded upon those intellectual and moral characteristics which are most important from the social point of view. The evolution of the sexual instinct thus tends to increase the importance of parental duties in the education of children, which is the basis of their future ability to adapt themselves to their environment. Defects of education cause through habit perversions which become as constitutional as if they had been congenital. To use Fénelon's[1] expression, such children may represent the result of "a second original sin."

Love of offspring, which is often more developed among animals[2] than might be believed, is the principal agent

[1] Fénelon, *Education des filles*, Ch. III.

[2] J. Weir. *The Dawn of Reason, or Mental Traits in the Lower Animals*, 1899, p. 134.

in the survival and success of the most intelligent type. When a species ceases to carry on the struggle for life by mere reproductiveness, it produces a more highly developed offspring and bestows longer care upon them. Every step in the perfecting of education lessens the necessity of a numerous progeny. This fact may be observed in the case of fish, reptiles, and the animals which are inferior in organisation. Thus, birds which build their nests most carefully lay fewer eggs. The same process may be noticed in mammalia. The period of gestation increases with the development of the nervous system, and the number of the offspring diminishes. Every increase in the volume of the brain and the complexity of the nerves connotes a longer period of development. Every animal in its embryonic period sums up the history of the evolution of the race, and in proportion to the length of this history is the increase in the period of development. In proportion as the intelligence is developed, maturity comes slow, and the slowness of development immediately shows itself in the length of gestation, which (but we must not forget to make allowances for size) is in direct ratio to the quality of intellectual development. This holds good in respect to the human species. Among savage races the girls marry very early; but as civilisation advances, marriages occur later, even though the sexual instinct is often awakened at an earlier period than is the case with savages. The number of children also decreases, but education gains all the more thereby. Among the most civilised peoples it is the daughters of the most cultured classes who marry latest. The tendency can be traced in all classes, and the care bestowed upon the children is proportionate. Love of children is the ferment of the mental development which in its turn

influences parental love. The need of sympathy increases with mental evolution. The animals which are most capable of sympathy are those which have the most means of expressing their emotions, *e.g.*, monkeys and parrots. As parental love and prudence increase in successive generations, there is a tendency to diminish the size of the family and to prolong the period of education. Among mankind intelligent self-restraint only appears as the result of intellectual progress; savages and barbarians adopt more radical methods. The paternal instinct which is the last to develop is the first to give way. A savage practises no restraint on himself; he practises it on his wife, and still more readily on his child. Hunger is stronger than love; and when hunger begins to grip the savage, it is the child that suffers. The savage's method of restraining the reproductive instinct is infanticide. As the mind develops and foresight with it, abortion gradually takes the place of infanticide. Amongst nomadic savages infanticide is not the result of a total absence of paternal love, it is a matter of necessity; they have to live and to move quickly when danger is imminent. Love of children shows itself even among the savages who practise infanticide, and it is seen in the fact that when a child's life has been spared for a few days, sympathy for it is then so far developed that it is no longer in any danger, or at any rate the danger is largely diminished. As civilisation progresses, cases of infanticide and abortion decrease so as to become quite exceptional amongst the most civilised people. With wandering peoples infanticide is common, but it begins to decrease when a man possesses a fixed abode.

A more advanced intellectual evolution is accompanied by less violent ways of keeping down the population. To begin with, the later date of marriage reduces the number

of children and tends to prolong the period of education. The result of the perfecting of education is a greater advantage in the struggle for life. The evolution of paternal love is an agent of selection, since it tends towards the elimination of types in which paternal love is least developed. The comparative mortality of children who are brought up by their parents and of children who have been put out to nurse is sufficient proof that such selection takes place.

Sympathy and intelligence, which are closely connected in their evolution, depend upon the development of the nervous system, which implies a prolonged period of immaturity, calling for an increase in paternal sympathy. This latter sentiment is the master of the destiny of the species. If it be true that the decrees of heredity are harsh, it is none the less certain that the physical and moral hygiene of the parents influence the evolution of offspring during education as well as at the moment of fecundation, or during gestation. Those who grasp this possibility, and accept the responsibility accruing therefrom, will have the best chance of leaving the most prosperous posterity.

Paternal sympathy is the basis of all other forms of sympathy, and it is the basis of all the moral sentiments.[1] It is at the root of conjugal and fraternal love, friendship, etc.

As Starcke remarks, the indifference with which the husband tolerates the infidelity of his wife in primitive societies results from the little interest he has regarding the real paternity of his children.[2] Just as love of children develops conjugal love, so conjugal sympathy

[1] Alex. Sutherland. *The Origin and Growth of the Moral Instinct*, 1898.

[2] C. N. Starcke. *La famille primitive, ses origines et son développement*, French translation, 1891, p. 165.

makes a considerable difference in the education of children, tending to the restriction of progeny. As sympathy and intelligence develop, the love of collective well-being in the present and the future becomes accentuated; general wants increase, and with them comes the necessity of sexual restraint. Population does not always and everywhere increase with the same energy; it even tends to stop growing in the most enlightened democracies[1] where everybody may aspire to the highest positions.

Nor is social organisation solely concerned in variations of fecundity; the question of race is not unconnected with it. Starcke observes that whilst the Latin races are inclined to sacrifice the parents to the family, the chief aim of the German races is the well-being of the parents.

The tendency to aim at the highest standard of education and culture can only result in a diminishing of reproduction, which is directly proportionate to the rapidity of artificial evolution. Civilisation is a spontaneous phenomenon which must remain spontaneous. When the law intervenes with the object of making a premature education obligatory, it draws dangerously upon the reserve-forces of the race. But just as degenerate and dystrophic persons generally try to get the food and stimulants which are most likely to hasten their downfall,[2] so it is also with peoples who are degenerating.

In every environment there is a tendency to the union of the most sympathetic amongst the males with the females who are specially endowed with attractive characteristics. This tendency shows itself among the most cultured persons in spite of social obstacles; it is a factor

[1] Arsène Dumont. *Natalité et Démocratie*, 1898.—R. Gonnard. *La dépopulation de la France*, th. Lyon, 1898.

[2] Ch. Féré. *Dégénérescence et criminalité*, 1888, p. 92.

making for progress in education, which tends to be more and more prolonged.

At the time of its first appearance the sexual instinct is not exclusive; it is the sentiment that becomes so. A young man loves the whole of the opposite sex; the reason being that the young have a remembrance of the different periods of the evolution of the species, and of the sexual promiscuity that marked the earliest ages of humanity. It would be absurd to accept Rousseau's opinion that the life of a savage is the most innocent of all. Savages have nothing to learn as regards sexual perversion, and chastity is a product of civilisation, first showing itself in woman. It represented originally merely a requirement of her male partner, her proprietor, who punished adultery as if it were a theft, but yet would yield his wife to others from self-interest or pleasure. Woman's chastity evolved together with conjugal sympathy.

All progress in sympathy coincides with progress in intelligence, and all progress in intelligence coincides with a progress in foresight which is the basis of education. Victory is to the most chaste. Conquest of woman by capture was perhaps less common than it has been stated to be (Mac Lennan);[1] it was replaced by purchase. The idea of possession tended to make marriage indissoluble, whilst it inspired women with chastity as much through fear as through sympathy. The evolution of chastity was slower in the male, by reason of the intensity of his sexual passion, and the rarer intervention of relatives who were not much interested in his chastity, as well as the absence of the notion that he would belong to a woman who would be too strong for him (Sutherland). With the increase of conjugal sympathy the distinction between man and

[1] Sutherland. *Loc. cit.* vol. I., p. 196.

woman drawn from the idea of comparative strength disappeared, and woman gained in dignity if not in happiness. She won the more right to respect as greater chastity was enjoined on her.

The evolution of woman as a possessor of property preceded her moral evolution. When woman, instead of being sold, was able to have property of her own, her dignity grew, and chastity had more worth in her eyes. The development of chastity among men is dependent on conjugal sympathy. On this sympathy the stability of the union is founded, and its evolution coincides with that of parental love, which is the origin of family and of society.

The evolution of permanent sexual unions tends towards ever-increasing individual liberty, especially for the woman;[1] but the dissolution of legal bonds (which is growing more frequent, as the divorce cases prove) only throws into relief the importance of mutual harmony.

The ethics and hygiene of ordinary life are based upon reciprocal love, which can only survive in a permanent union in marriage. Proudhon looks upon marriage as a social necessity, defining conjugal couples as "organised justice."[2] It may be that the bettering of woman's lot leads to the dissolution of such unions, because the stronger an individual feels himself to be the less he feels the need of being supported by an indissoluble bond. "Free-love can only be realised in a state of communism, through the economic independence of parents";[3] and, it should be added, by the abandonment of children to the care of the State. But the power of being self-sufficing does not imply that there is any benefit in being so, nor that it is in the

[1] Ch. Letourneau. *L'évolution du mariage et de la famille*, 1888, p. 445.
[2] P. J. Proudhon. *Amour et Mariage*, 1876, pp. 43, 207.
[3] Ch. Albert. *L'amour libre*, 2e édit, 1899, p. 213.

interests of woman to establish equality between the sexes. At any rate, free-love suffers from the disadvantage of affording a favourable opportunity to persons who are not sincere, and of exciting suspicion.

The ideal of religions that inculcate the complete suppression of all the sexual instincts is based upon the spontaneous evolution which aims at a restriction of brutal manifestations. The subjection of the sexual instinct to the will is an acquisition of successive generations which is founded upon sympathy; but it is no negation of the sexual instinct. The general effect of civilisation is the subjugation of instincts to will-power. Man gradually acquires the power to defer the satisfaction of his wants, and it is of great advantage to him. "Do thou thyself but hold thy tongue for one day," says Herr Teufelsdrœckh; "on the morrow how much clearer are thy purposes and duties."[1] The more the satisfaction of a want is subordinate to environment, the more necessary is it to defer the want. Satisfaction of sexual desire ("satisfaction" being understood in the widest sense) is the most subordinate of all to environment. It has to undergo postponement for a more prolonged period than any other; but this postponement cannot be always indefinite. Though it is beyond doubt that many individuals are able to definitely postpone sexual satisfaction, this is far from being the rule; a few are capable of keeping a vow of chastity for life. But the failures in the attempt at continence have suggested the idea that continence is contrary to physiological law, and proof is believed to have been found in the pathological disorders that may have occurred in consequence of the struggle against nature. We have, for instance, the story told by Buffon of the unfortunate *curé* of La

[1] Th. Carlyle. *Sartor Resartus*, bk. III, ch. III.

Réole, whose brain gave way under a prolonged effort to be chaste. But it only proves that everyone is not capable of indefinitely adjourning the satisfaction of sexual instinct, and that it is imprudent to attempt an indefinite postponement; it does not however prove that satisfaction cannot be postponed at all, nor that the postponement cannot be prolonged enough to harmonise with the interests of society. The morbid condition which formerly used to be called "love-sickness" and chlorosis[1] is connected with quite different causes.

Some wiseacres, who know nothing about evolution, maintain that an instinctive want must be obeyed as soon as it makes itself felt, and that there is the more reason for obeying it in the case of the sexual instinct, because the nutrition of organs is subordinate to their functions, and that resistance involves the destruction of the species. The subordination of nutrition to function is quite a gratuitous generalisation as far as the sexual organs are concerned. The most reliable writers who have dealt with the question of impotence do not mention abstinence as one of its causes,[2] or at any rate do not succeed in proving that it is the sole cause.[3]

The sexual organs are organs that belong as much to the species as to the individual; they keep their potency independently of exercise; and no one has ever seen atrophy of the testicle in continent persons. The testicles continue secreting the sperm without any stimulation, from puberty up to old age, and they no more lose their

[1] Grasset. *Le médecin de l'amour au temps de Marivaux. Etude sur Boissier de Sauvages d'après des documents inédits*, 1896.—H. Meige. *Le mal d'amour*, (*Nouv. Iconogr. de la Salpêtrière*, 1899, pp. 57, 227, etc.)

[2] S. W. Gross. *A Practical Treatise on Impotence, Sterility, and Allied Disorders of the Male Sexual Organs*, 2nd edit., 1887.

[3] F. Roubaud. *Traité de l'impuissance et de la stérilité*, 3e édit. 1876, p. 309.

function than does the ovary from the epoch of puberty to the menopause, than the uterus, than the womb,[1] or the breasts, which may remain for many years without functioning and yet not lose their use. Those who are capable of psychic chastity may preserve their continence without any fear as regards their testicles or their fecundity; nor yet have they anything to fear as regards their health, which does not depend on the satisfaction of the sexual instinct. The sentiment of love is in no more dagner than the organs. "Love never dies of want, but often of indigestion," is a remark attributed to Ninon de L'Enclos, an expert enlightened by experience. Pascal says: "There are certain brains needing long-deferred hope; such are delicate-minded persons. Others cannot resist obstacles for any length of time; these are gross natures."[2] The necessity of immediate obedience to sexual instinct only holds good in the case of animals which are subject to a periodic rutting-season, but not in the case of man whom evolution has given the choice of his own time. Animals themselves are often independent of sexual impulses. Domestic animals not having to fight in their own defence or to get the necessities of life are remarkable for their sexual precocity. But although sexual precocity generally coincides with a certain hyperæsthesia, domestic animals may often be without sexual connection during their whole life without injury to their health. All that is necessary is some hygienic precautions in the matter of diet and exercise.

Competent doctors who have studied sexual hygiene

[1] R. Courgenon. *Contributions à l'étude de l'accouchement chez les primipares âgées.* th. 1900.

[2] Blaise Pascal. *Discours sur les passions de l'amour.* Edition Jouaust, 1881, p. 14.

have no doubt as to the harmlessness of continence.[1] Professor Beale says: "It cannot be too often repeated that the most absolute abstinence and purity are perfectly compatible with physiological and moral laws."[2]

Conjugal habits do not of themselves imply any necessity for sexual connection, which is interrupted in the natural course of things. No doubt, there are husbands who, though they find their wives too weak to suckle a child, yet do not hesitate to get them again with child a few weeks after the lying-in; but, on the other hand, husbands are not wanting who know how to respect their wives' state of pregnancy and of suckling, and who are neither faithless nor too unwell for coition. There is no such thing as a pathology of continence, and Acton and Ribbing are quite right in affirming that it is not for a doctor to prescribe extra-conjugal sexual relations.

Hammond[3] pronounces an opinion concerning hysteria which may be applied to other conditions. He says that in his judgment the disposition to hysteria which is more marked amongst young women than young men has nothing to do either with the fact that their genital instinct is not satisfied or that their genital organs are inactive. This state of neurosis should rather be ascribed to the fact that such women have no real aim in life, and that all their reflections, thoughts, and feelings are constantly centred in themselves. Unmarried women who have to make their own livelihood are not more predisposed to hysteria than married women.

[1] Seved Ribbing, *L'hygiène sexuelle et ses conséquences morales*, 1895, p. 88.

[2] L. S. Beale. *Our Morality and the Moral Question, Chiefly from the Medical Side*, 2nd edit., 1893, p. 64.

[3] W. Hammond. *A Treatise on the Diseases of the Nervous System*, 1882, 7th edit., p. 750.

Among degenerates, sexual preoccupations are often in inverse ratio to their sexual powers. Nations that perish through sterility are remarkable for licentiousness. It is the same with individuals. Hysterical attacks have been attributed to sexual preoccupation;[1] but such preoccupation is of itself a symptom of something amiss. Besides, there are anatomical stigmata connected with hysteria just as with chlorosis; and these stigmata clearly show that hysteria is a somatic and not an essentially mental illness.[2]

The evolution of sexual instinct points to chastity as its end, and those who keep chaste are the best spouses and the best parents; they escape the diseases connected with promiscuous intercourse, and they have offspring who are free from predisposition to vice and degeneration. Moreover, they act in conformity with their own physical and moral interests in avoiding the risk of transmitting contagious diseases to their spouses and to their children, as well as the danger of sterility which is attached to such maladies. Lastly they escape the troubles arising from the procreation of illegitimate children, from the desertion of the mothers of the latter, etc. Those who, in consequence of defective up-bringing, have had to drink the bitter cup of experience in sexual matters, perceive clearly enough that they might have postponed for a longer period a gratification which they desired rather from an unenlightened sense of *amour propre* than from any pressing need.

The object of education is the mastery of the instincts; thus raising man above the animals. That chastity is the

[1] Ch. Wittmaack. *Die Hysterie*, (*Hyperaesthesia psychica sexualis, etc.*), 8th edition. Leipzig, 1857.—Breuer and Freud. *Studien über Hysterie*, 1895.

[2] Ch. Féré. *Hysteria*, (*Twentieth Century Practice of Medicine*), vol. X, 1897, p. 551.)

crowning-point of evolution in the case of woman nobody doubts for one moment; for she loses all claim to esteem when she loses chastity. The history of evolution shows that it is more difficult for man to practise chastity; but one cannot expect to develop it in him by a denial of its biological and social advantages, and still less by attributing inconveniences to it that do not properly belong thereto. Everyone deplores the increase of prostitution together with venereal diseases that decimate the population, and play the most important part in producing degeneration; but all the restrictive measures that have been proposed apply to women only. This injustice has not passed unnoticed. Martineau,[1] who defines prostitution as the commerce of sexual pleasure, admits that the same measures should be taken with regard both to men and women who take part in it, *i.e.*, prostitutes and pimps of both sexes.

One can scarcely expect to abolish contagious diseases which no one has been bold enough to do more than vaguely attack, if men are allowed to disseminate them without being disturbed. Precautions taken against the spread of contagious diseases which have nothing to do with sex are less limited in their scope. Men (and it is they who make the laws) could not do their own sex worse service either from the hygienic or the moral standpoint.

Respect for the liberty of the individual prevents legal intervention in the gratification of sexual instinct. Education, which aims at restraining the instincts, should not encourage men to "no restraint" at the expense of women. In modern, as well as in primitive societies, man has retained his aggressive attitude as regards the sexual function; it is he who is the exciting cause of prostitution and the evils that ensue from it. Nevertheless, the

[1] L. Martineau. *La prostitution clandestine*, p. 207.

necessity for woman to be chaste—a necessity which biology and ethics enjoin—carries with it the necessity for man to be chaste also.

As man's sympathy has encouraged woman's intellectual and moral development by tending to equalise the sexes before the law, it is astonishing that he does not recognise the necessity of sexual equality in the case of sexual dangers. Such equality would be most equitable and fruitful in good results both hygienic and moral. Writers possessing the most lax ideas with regard to sexual morality are nevertheless forced to admit that the same ethics apply to both sexes.[1]

Schopenhauer is among those who have helped most to spread abroad the idea that man is by nature polygamous and woman monogamous. According to him, "man's love begins perceptibly to decline from the moment he has received satisfaction; almost every woman allures him more than the one he already possesses; he longs for a change. Woman's love on the other hand increases from that moment."[2] This idea, if it were true, could only be reconciled with that of fitness for the preservation of the species if men were much more numerous than women—which they are not.

A revolution in morals can hardly be expected from mere recital of the history of evolution. But it may be said that those who assert that sexual impulses are irresistible, and who persuade young men that they can prove their virility solely by incontinence, and the more wild oats they sow the more they show their mental ripeness—such persons derive their ideas from the psychology of animals subject to periodic rutting-seasons, and not from

[1] Duclos. *Les Confessions du Comte de * * * Ed. Jouaust.* 1888, p. 185.

[2] Schopenhauer. *Le monde comme volonté et comme représentation*, translated by Burdeau, 1890, vol. III, p. 352.

that of civilised man. Ignorance is the mother of vice. As Foster Scott rightly says, thousands of men would have remained pure if they had understood the responsibility and the dangers of impurity,[1] and been taught that whilst the sexual instinct, when kept under proper control, is capable of raising a man to the topmost height of his powers; on the other hand, when free rein is given to it, it may plunge him into an abyss of physical and moral degradation, engulphing at the same time his nearest kin and his descendants.

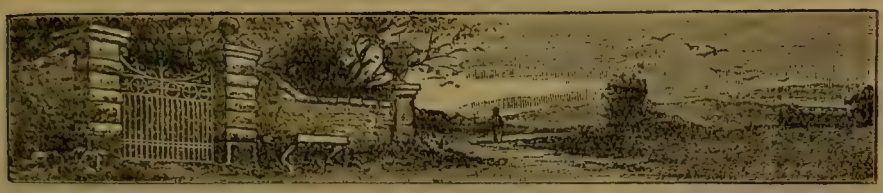
The establishment of the restrictions which are indispensable both to hygiene and to morality cannot be brought about by preaching that the instincts are uncontrollable, and that in matters of instinct all persons are on a level. What must be taught is that the most intelligent animals are those knowing best how to profit by personal experience so as to obtain mastery over their instincts.[2] Only those who are incapable of being educated are at the mercy of instinct. The first effort of thought, says Emerson, is to get rid of the tyranny of the senses. Perfect virginity, the angelic condition (Debreyne), is a rarity; the love of Olindo, Tasso's hero, a suitor who has great desires, small hopes, and never asks for any satisfaction, is an exception. There are some temperaments which resist sexual impulse with more difficulty than others; but the failures, however natural they may be, must be considered as unfavourable accidents from the standpoint both of the individual and the species. They must not be allowed to become habitual, nor should they escape responsibility.

[1] J. Foster Scott. *The Sexual Instinct, its Use and Dangers as Affecting Heredity and Morals.* 1899, p. 26.

[2] H. E. Zeigler. *La base cytologique de l'instinct et de la mémoire,* (*Institut Solvay, Travaux de laboratoire,* 1900, vol. III., p. 1.)

It is a mistake to imagine that sexual morality is independent of general morality.[1] That the pudicity of woman is the condition of civilisation is beyond dispute; but the same may be asserted of the chastity of man, if it be remembered that the lack of it causes adultery, the birth of illegitimate children, the degradation of their mothers, and the spread of infectious diseases. Lastly, a noteworthy connection exists between the physical and moral consequences of sexual abuses, the necessity of prevarication and lying, the absence of pity and altruistic feelings, which are the main factors in the etiology of crime. The history of Oriental and Roman despots proves that they were both cruel and lustful.[2]

[1] P. J. Proudhon. *La Pornocratie, ou les femmes dans les temps modernes*, p. 40.
[2] Bjornstjerne Bjornson. *Monogamie et Polygamie*, French translation, 1897.



CHAPTER II.

THE DISSOLUTION OF SEXUAL INSTINCT.

THE evolution of sexual instinct shows that the individualistic instincts gradually give way to the social. Social sympathy has its origin in conjugal and family sympathy, which itself is based on parental sympathy and love of children. Adaptation to environment is founded on a state of equilibrium established between these various sympathies. The individual can only continue living and reproducing if he is in harmony with the *milieu*. All excess and all insufficiency are proofs of a state of unfitness.

Though the success of the day and hour may belong to the best and strongest fighters, the fitness for survival and the future belong to him who best knows how to adapt himself to the most precarious conditions of life. The gigantic animals that lived at remote geological periods have vanished, whilst a large number of their weaker contemporaries still exist.

It may be stated that the loss of social instincts is intimately associated with the dissolution of the loftiest sexual instincts—that, indeed, criminality and family are incompatible. The natural history of crime is so fertile

in proof of this statement that it is futile to argue the matter.

Next to the social instincts, the instincts relating to permanent sexual union become most frequently impaired in the course of the dissolution of sex. But these instincts are so closely allied to the social instincts in general, and are so greatly influenced by social conditions that the one can scarcely be separated from the other. It may seem strange to treat the absence of conjugal harmony and disorder as symptoms of disease. Still, a doctor who should make it his habit to inquire into the psychological antecedents of neuropaths and their ancestors, and to study the effects of family discord on mental evolution; on the development of illnesses in general, and of nervous and psychic disorders in particular—such a doctor might try his hand at a symptomatology of this conjugal discord which would be of interest both from the medico-psychological and the sociological point of view. By a study of the etiology of such discords, it would be possible to help in preventing them. I shall not stop to point out how much light may be thrown upon their frequency, and the increase in their number, by consulting the divorce statistics. I shall content myself with the observation that their frequency is greater than that of the absence of parental sympathy, and that the statistics of child-desertion and infanticide afford only imperfect evidence.

We have stated that the young have an unconscious memory of the various stages in the evolution of the species. As they grow up they remember the tendency of their savage ancestors to sexual promiscuity or unregulated polygamy. This ancestral tendency to promiscuity, stronger with man than with woman, and which one has been inclined to regard as an instance of arrested develop-

ment, occurs also in the senile or pathological retrogression of dements. It is also noticed in a good many imbeciles who suffer from defective development of the nervous system. Those cases, too, in which the tendency to promiscuity occurs without any simultaneous disorders of development or nutrition that can be easily detected should be set down as connected with some defect of the same kind. Its continuation in the adult under normal conditions of environment indicates something wrong in the evolution of the sexual instinct. Every disorder in the evolution of the instinct, however slight it may be, points to a disorder in development. People have tried to explain the tendency to promiscuity, and in particular to prostitution, as a phenomenon of atavism, regarding it as a form of heredity, which they allege to have a marked predominance over all other phenomena.

When atavism appears in any given individual, animal or vegetal, it shows itself in characters lacking in the immediate parents of the individual, but which are actually possessed by beings which may be considered to have been among its ancestors.[1]

Atavism includes at least two groups of facts which should be kept distinct. It is well-known that plants perfected by culture revert very easily to the primitive type if they are not looked after, *i.e.*, if their nourishment is unsuited to the condition they have reached. One can imagine, and even reproduce experimentally amongst these plants alternations which are like the alternating generations. That is a case of complete atavism, if I may use the phrase, which reproduces beings capable of evolving like their ancestors.

Atavism does not appear in this shape in man. An

[1] De Lanessan. Art. "Atavisme." *Dict. des Sc. anthrop.*, *p.* 142.

individual scarcely ever reproduces an ancestor completely. As a rule, there is a dysharmonic, or rather partial, reversion in connection with one or several organs, which causes unfitness of the whole organism for its actual *milieu*. Such an individual would be also quite unfit to live in the *milieu* of the ancestor whom he anomalously reproduces.

In reality this partial atavism reproduces the teratological deformations which occur in defective conditions of nourishment during the embryonic period. De Lanessan argues besides that in man and the higher animals atavism is often the result of arrested development, and he asserts with Vogt and other writers that microcephaly, hare-lip, and the persistance of the branchial clefts are atavistic facts. Characters called atavistic, whether anatomical or physiological, when they appear in men, may generally be explained by arrested development; but they have nothing to do with normal heredity. In that case, we see memory manifest itself as a general function of organised matter, according to Hering's phrase.[1] In the case of the deformative atavism which most frequently occurs in the human species, we are confronted not with the products of an organic memory endowed with a special or heightened activity, but, on the contrary, we are confronted with the products of a defective organic memory. The organic memory which manifests itself in embryonic development, in the growth and continuity of organic life,[2] failed at some period, and did not reproduce the last phases of development, the last acquisition of the species. It is arrested development that causes the malformations which

[1] Hering. *Ueber das Gedächtniss als eine allgemeine Function der organisierten Materie*, 2te Auf. Wien. 1876.

[2] Ch. Creighton. *Illustrations of Unconscious Memory in Disease, Including a Theory of Alteratives*, 1886, p. 16.

are often considered as characteristics of atavism. This dysharmonic or partial atavism points rather to a dissolution of heredity than to a form of normal heredity.

The absence of organic memory can also be traced in cases of atavism where general resemblances are transmitted after leaping over one or two generations. Through some disorder in the nutrition of embryonic life the organic memory did not retain the impression of the acquisitions of the later generations. The word "dissolution" which I have already used elsewhere[1] seems to me preferable to "retrogression." Degeneration, decadence, is not a going back, whatever anyone may say. Such retrogression is not the inverse of progressive evolution.[2] Degeneration is so far from being a retrogression or return to a former state that those who maintain that the two terms are synonymous, recognise that the banished organs do not reappear, and that even the curtailed organs do not again assume their original functions.

Degeneration is characterised by a congenital or acquired diminishing of the general or partial vitality. The result of this is the substitution of normal forms and structures by forms and structures of an inferior organisation, with a tendency to the alteration or the loss of the functional specialisation of every affected part. The parts affected by this reduction of vitality are peculiarly subject to the reactions which affect the organism through a general disorder of nutrition.[3] In the domain of the functions of relation, the dissolution of the functional specialisation most frequently manifests itself at first in the diminution of the processes relating to choice or to control. The name

[1] *La Famille Névropathique, etc.*, 1894.

[2] Demoor, Massart, and Vanderwelde. *L'Evolution Régressive en Biologie et en Sociologie*, 1897, pp. 18, 163.

[3] R. Maguire. *The Involution of Life*, 1899.

of psychic stigmata of degeneration may be given to vices that are not accompanied by any gross morphological anomaly; these vices have no relation to ancestral automatism.

Like morphological anomalies, neither anomalies of function nor anomalies of instinct are due to a return without material conditions to an ancestral state; they are connected with an anomaly of organic evolution. The tendency to promiscuity, which often manifests itself, according to social conditions, either by celibacy, or by prostitution, is frequent in the families of degenarates. It is also common among the offspring of drunkards.

Just as, generally speaking, malformation is a condition of morbid predisposition,[1] the same relation holds good in the case of the anomalous evolution of instincts which can only be connected with organic conditions. So far as the sexual instinct is concerned, we shall see that both its tardiness and precocity in development are often at the root of its perversions.

Disorders of the instinct, like disorders of the mind, are signs of a defective or incomplete evolution, or else of retrogressive or destructive processes. With the evolution of the instinct there comes a necessary evolution of the organs adapted to the function and in particular to the nervous elements. The most refined and the most recently perfected elements are the most complex and delicate; *ceteris paribus*, the most liable to be altered through troubles of nutrition. When a pathological condition supervenes, those elements are the first to suffer, and with them the corresponding functions. But the order of dissolution is not invariable, nor is it possible to foresee

[1] Ch. Féré. *La famille nevropathique théorie tératologique de l'hérédité et de la prédisposition morbides et de la degénérescence*, 2e edit., 1898.

it with certainty; an old structure may become less stable under very varied conditions.

The most common signs of dissolution are the loss of the most recent acquisitions; of the instincts that are concerned with the interests of the social group and of the species; as well as neglect of the moral, intellectual, and physical care of children. The father may show this absence of care more often than the mother; but it is common to both sexes, and may end in complete abandonment of the children or even in infanticide. Degenerates have a strong tendency to give their children the kind of education which is best adapted to develop their congenital defects. This tendency, lamentable though it may appear, is in reality beneficial to the species, because it hastens the elimination of beings who are useless or hurtful to society or the species.

But it is not only degenerates, marked as such by malformations or by characteristic taints, and incapable of discharging elementary family duties, who desert their children or leave them without supervision. Nothing is more calamitous for young children than to be deserted by their parents. The bad effects are seen in a feeble vitality accompanied by a diminution of height and weight, a mortality above the average,[1] and cases of delinquency also above the average. Now, juvenile delinquency is of great social importance, because it is the basis of habitual delinquency; the habitual repetition of small offences is the preparation for great ones.[2] The absence of will on the part of the parents, the non-

[1] "When Paris, besieged, was closed to mercenary wet-nurses, infantile mortality went down 50 per cent. in one of the villages of the department of La Nièvre, where most of these deputy mothers come from." (J. Leroy, *Les droits de l'enfant*, 1900, p. 26.)

[2] W. Douglas Morrison. *Juvenile Offenders*, 1896, p. 56.

resistance of impulses only strengthens evil hereditary tendencies; the absence of affection hampers the development of the feelings. The influence of the family circle is decisive in the earliest years of life; so that individuals who are idle, or incapable of resisting the craving for stimulants, are evidently afflicted with a natural taint, which makes them unable to bear the burden of a family, and with a tendency to degeneration which becomes accentuated in their offspring. The tendency to neglect the children sometimes shows itself exclusively with regard to one or two of them, and quite without reason. It is a sign of the dissolution of the instinct which may appear in the heredity or in the family.

The loss of instincts relating to the protection of the young is closely connected with the loss of instincts relating to the permanent union of the sexes.

A correlation of the physical, intellectual, and moral factors of reciprocal attraction which is well balanced and adapted to the social environment is the ideal of adaptation in sexual unions. Such balanced temperaments would not only ensure the children the education best suited to their environment, but it would also ensure the spouses the continuance of affectionate feelings when the somatic conditions of sexual attraction have disappeared.

Intellectual and moral beauty may keep an affection alive which does not fade with youth and survives the attractions of physical beauty.

"It is a very bad sign of the times," said Michelet, "when men no longer feel the beauty of goodness."[1]

When there is a disturbance of the balance, and one of the above-mentioned factors has gained a predom-

[1] *L'Amour*, p. 384.

inant importance owing to the deficiency of the others, sexual attraction misses its object, because it results in progeny who are defective, either from their birth, or in consequence of bad education.

The tendency to the dissolution of permanent unions (which may occur by the way as a result of conditions which only indirectly affect the sexual instinct) has the invariable effect of spoiling the education of the children, and consequently the evolution of the species. It is often connected with psychic anomalies, and it has even been alleged to be hereditary.[1] Moreover, it is not only psychic defects that stimulate this tendency, but also the physiological and anatomical defects that mark the degeneration of the means of sexual protection (Venturi).

The man enwraps woman and marriage with the same scorn. When woman is despised she loses her position as adviser and friend at the man's side, and becomes reduced to play the part of a voluptuous toy. Thus begins the reign of licence and lust, leading to degeneration and extinction of the race.[2] What is called free-love does not mean retrogression towards a state of nature, nor even a return to animality, but simply the dissolution of affection.

This disappearance of instincts concerning the protection of the young and permanent union, represents in some degree the first downward step to decadence.

A more serious indication of dissolution is the loss of instincts relating to sexual pursuit and attraction.

Sexual selection is only a special case of the more general process of natural selection. It depends on the advantage which some individuals have over others of the same sex and of the same species from the sole standpoint of repro-

[1] Afranio Peixoto. *A herança do adulterio*, (*Arch. de juridisprudencia medicae anthropologia*, 1898, II., p. 28, Rio de Janeiro.)

[2] W. R. Washington Sullivan. *Morality as a Religion*, 1898, p. 179.

duction (Darwin). It begins by the selection of those who have the most success in the excitation of the sexual instinct. That is to say, the loss of instincts relating to sexual pursuit and attraction destroys the chances of selection.

Nature has armed the males for the conquest of the females. In almost all species the male is the aggressor, or at any rate the challenger, in sexual activity.[1] In the human species there are few peoples amongst whom the woman appears to take the initiative.[2] Generally speaking, sexual conquests are affected by means of the secondary sexual characters. Late or insufficient development, morphological anomalies, defects of stature or physiognomy, and premature involution may diminish the chances of success. It is the same with defects of motive energy; appearance, voice, speech, sensibility, secretions and odours, etc. But apart from anatomical and physiological advantages the conquest of women is determined by certain qualities of behaviour; verbal or mimic expression; temper and intelligence, which may be considered as tertiary sexual characters (Kurella). When a man finds these means of conquering the woman have deteriorated, and that his chances of success have diminished, he then falls back upon the brutal mode of pursuit which becomes all the more violent as he meets with more resistance; so he ends by attacking women with sheer brute force.

Persons condemned for indecent assault are often defective both from the psychic and physical standpoint.[3] Deterioration of the means and the instinct of pursuit does not prevent the sexual desires from continuing, and, being intensified by not being gratified, they become

[1] Darwin. *The Descent of Man and Selection in Relation to Sex*, 1871.

[2] Letourneau. *L'évolution du mariage et de la famille*, 1888, p. 391.

[3] H. Colin. *Sur l'etat mental et physique des individus condamnés pour attentats à la pudeur*, (*Rev. de psychiatrie*, 1897, p. 171.)

impulsive, that is to say, antipathetic; so that there is scarcely any chance that the aim and purpose of nature, fecundation, will be attained. Unsatisfied desire is sometimes accompanied by a state of definitive resignation. This is another process of dissolution.

When the instincts relating to sexual pursuit have reached their lowest point, the sexual instinct consists almost entirely in the need of coition or of ejaculation of semen. The same peculiarity has been observed at the commencement of sexual life among individuals, such as idiots, whose development is defective. A return to elementary sexual instinct is often found among lunatics, as Venturi rightly remarks. The instinct of sexual pursuit drives old men to use means of corruption. This form of senile delinquency coincides with involution of sexual characters and azoospermia.

Rape by brute force, or the seizing of a woman as of an instrument of pleasure, has been regarded as an atavistic phenomenon. It is a phenomenon of dissolution, and is a symptom in many morbid states.

Whilst the male displays the sexual instinct by a tendency to pursuit and aggression, the female, in spite of her instinct to be attracted, resists him, also instinctively. This is the same in most of the species, and has the effect of exacerbating the man's sexual instinct. Some males, on the other hand, manifest instincts of attraction, and some females instincts of pursuit. This is in reality a variety of sexual inversion. The absence of resistance in the female is as much a characteristic of the dissolution of sex as the absence of initiative in the male. It is indeed notorious that the absence of resistance or the tendency to aggression on the part of the woman is often accompanied by other characteristics of degenera-

tion. Physical and psychic stigmata of degeneration are often observed among constitutional prostitutes,[1] and their sterility has been again and again remarked upon. Senile involution among women is attended with somatic modifications which resemble masculine characters; and in cases of chronic psychosis, characters of premature masculinity are observed to appear (Venturi), which are also found in female criminals.

Instincts connected with sexual attraction reveal themselves among women in the most varied activities, the object of which is to show the sexual characters to advantage.

The tendency to resist the male in most females is in reality nothing but a method of allurement. "Pudicity is such a necessary adjunct to pleasure that women must remain modest even during moments when chastity is destined to be lost" (Madame de Lambert). Woman's modesty represents the highest evolution of this tendency and the highest form of seduction; it progresses with intellectual and moral progress. The involution of modesty is the first phenomenon of the dissolution of the instincts relating to the sexual attraction; but its effects can often be seen in the most defeminised types of prostitutes. Involution of modesty runs on parallel lines with the involution of old age. In chronic cases of insanity premature involution is common. Modesty is absent in idiocy, which, from the sexual standpoint amongst others, is the fatherland of congenital delinquency (Venturi).

The dissolution of instincts relating to sexual attraction

[1] Pauline Tarnowsky. *Etude anthropométrique sur les prostitutées et les voleuses*, 8vo, 1889.—Lombroso and Ferrero. *La femme criminelle et la prostituée*, 8vo, 1896.—E. S. Talbot. *Degeneracy, its Causes, Signs, and Results*, 1898, p. 319.

is at first revealed by the involution of the moral and intellectual means of seduction. The showing to best advantage of the physiological and anatomical means of seduction continues more often than not. But the total disappearance of such means does not exclude copulation.

The absence of instincts connected with sexual attraction is not the sole cause of evil; they may also do mischief by excess or perversion; we shall have to recur to these facts when studying sexual perversions.

The dissolution of the instincts of attraction also appears in all conditions in which elements foreign to the primary, secondary, or tertiary characters play a part in selection. Thus, in the matter of wealth, the bigger the fortune the smaller is the number who possess it, and the chances of selection diminish in proportion as one rises in the plutocratic hierarchy.

The instincts relating to coition may themselves be wanting, either through absence of development, premature involution, or disorders of general nutrition.

Amongst the inferior degenerates there is often a veritable sexual idiocy (Venturi), which may be primarily connected with psychic, sensory, organic, or seminal insufficiency. Premature involution, connected with the premature senility of badly developed subjects, or with the premature senility that is accompanied with troubles of nutrition, may cause a similar state of sexual apathy, simultaneously (or not) with disorders of ovulation and with azoospermia. In all cases of infection and intoxication, sexual power is injured. Numerous examples are furnished in cases of pellagra, ergotism, alchoholism, morphinomania, etc. Venturi justly observes that no insane person ever becomes amorous in the normal sense

of the word, and that such a person seldom asks to be allowed to leave an asylum under an erotic pretext.

The absence of any sexual desire does not imply the absence of all apparent sexual perversion. The phenomena of excitement sometimes exhibited by children who are a few months old, and who are, as a rule, delicate and the issue of neuropaths or of diseased parents, have nothing to do with the sexual function. In general, such cases indicate a reflex priapism connected with local or neighbouring irritations, or with mechanical exacerbation provoked by chance or corruption. If this priapism leads to habits of onanism, it is not because of any sexual pleasure it causes, but rather because of a gratification similar to that which proceeds from the tickling of some especially sensitive part of the body. In fact, it is only in the stage of adolesence that onanism bears any physiological resemblance to the real sexual act.[1] Amongst old men this habit establishes itself independently of the sexual instinct; it is often a kind of automatism. Venturi quotes an instance of a celebrated Italian philosopher, who died a short time ago at an advanced age, and who used calmly to masturbate in the presence of visitors, continuing at the same time in conversation with them. Onanism may appear after maladies which had completely suppressed all sign of sexual instinct. This asexual onanism may establish itself like any other activity which becomes automatic by force of habit, and may lead to actual sexual impotence; it may become the basis of various anomalies. Onanism in cases of sexual idiocy is a sign of arrested development, and in all cases habitual onanism is a mark of the dissolution of sex. It often ends in the eradication of

[1] Venturi. *Correlations sexuelles*, p. 6.

sexual instinct and sometimes even in atrophy of the organs.[1]

Dissolution of the sexual instinct and of sex do not manifest themselves solely in sexual perversions (which cannot be indefinitely multiplied, since they end in sterility), but also in a general decrease of sexual tendencies. This decrease is revealed in an increasing frequency of effemination in man and of viraginity in woman. If the difference between male and female is much less marked amongst primitive than amongst civilised peoples, the tendency towards equality of the sexes cannot be reckoned a sign of progress.

Effemination and viraginity indicate a tendency to the effacement of sexual differences. Such effacement may be interpreted as the result of a modification of nutrition.

Living matter or protoplasm is currently conceived as a complex or unstable substance whose constant changes have been entitled "metabolism." Protoplasm is being continually reconstituted by fresh additions of nutritive matter which undergoes many changes before reaching the limit of its complexity and its instability. This synthesis is called "anabolism." But, again, living protoplasm undergoes a continual transformation into compositions which are more and more stable and are products of disassimilation. The processes of disassimilation are included in the term "catabolism." Theoretical students of sex regard the female as the expression of preponderating anabolism, and the male, on the contrary, as that of preponderating catabolism. We call an organism male, says Rolph, which is the least nourished and smallest in bulk, the most hungry and mobile. The

[1] R. H. Alnatt. *Case of Atrophy of the Testicle from Excessive Masturbation*, (*The Lancet*, 1842-3, II, p. 654.)

small, hungry male cells seek the large, well-nourished female cells for coition, a purpose for which the large and better-nourished female cells show less inclination.[1] The greater variability of males[2] agrees with their preponderant catabolism. Effemination points to the decrease of masculine catabolism, and viraginity points to an inverse tendency. The tendency to sex-equalisation is the negation of sex or its dissolution. Effemination and viraginity are attended by physical modifications that are very variable in degree. Sometimes there are none, or almost none; sometimes they are so marked that the illusion may be complete, as in cases of feminism and masculinism. Androgynism and gynandria are intermediate forms.

Whilst the anabolic tendencies of effemination are demonstrated by lack of activity, the catabolic tendencies of viraginity are still more clearly illustrated by the activity of the feminist movement, which is at once a symptom of and a factor in the dissolution of sex. It represents the tendency to the levelling of the sexes and exaggerates it by diverting into other channels the activities that are most useful to the efficiency of the sexual instinct, by turning woman from her chief social duty, maternity.[3]

The feminists say that man and woman, being both human beings, should enjoy an absolute equality of rights, duties, and liberties. There should be an equal and common education for boys and girls.[4] The fact of their biological inequality is too generally lost sight of. As

1 Rolph. *Biologische Probleme.* Leipzig, 1884.

2 W. K. Brooks. *The Law of Heredity.* Baltimore, 1883.

3 Anna Lampériére. *Le rôle social de la femme*, 1898, p. 35.

4 S. Bebel. *La femme dans le passé, le présent et l'avenir*, French translation, 1891, p. 307.

Kant said, man and woman are only a complete human being when united; one sex completes the other. Michelet merely altered the phrase when he asserted that "man and woman are two incomplete and related beings, which are but two halves of a whole."[1]

The most confirmed opponents of feminism are compelled to admit that the lot of woman is not ordered for the best by human laws;[2] but this admission does not carry with it the necessity of equalising the sexes. The tendency to the equalisation of the secondary and tertiary sexual characters, which are indispensable to the functioning of the instincts relating to sexual pursuit and attraction, is exaggerated by the tendency to equalisation in education, and bringing up, thus diminishing sexual differences, increases the risk of inculcating homosexual cravings. But a realisation of the absolute community of education and instruction will happily be impossible.

If indeed Bebel's proposition (one which has much more justification) were admitted, viz., that "A knowledge of the physiology and anatomy of the male and female sexual organs and their functions should be spread as widely as any other part of human science,"[3] woman would learn that she can only struggle against man by ceasing to be a woman: she may make a beginning in this direction by renouncing motherhood. All that she can ask for is sufficient freedom to allow of her natural evolution.[4] It is beyond all question that a tendency exists to put man and woman on the same level before the law,[5] and that,

[1] J. Michelet. *La femme*, 9th Ed. 1872, p. 338.
[2] Aug. Rosler. *La question féministe*, Rochay's translation, 1899.
[3] *Loc. cit.*, p. 61.
[4] J. Lourbet. *La femme devant la science contemporaine*, 1896.—*Le problème des sexes*, 8vo, 1900.
[5] Starcke. *La famille dans les différentes sociétés*, 1899, p. 14.

although the guarantees for it are still insufficient,[1] a state of equality between the sexes seems to be approaching in the most advanced democracies.[2]

Experience shows that in those States of North America, where women have the right to vote, they ostracise all candidates whose private lives are dishonourable. These females fight against the rising tide of alcoholism, and oppose all attempts to regulate prostitution.[3]

Among the simplest organisms conjunction occurs between individuals of similar form which exhibit no sexual difference, one from the other. Dimorphism only appears in the most complex organisms. The most pronounced sexual differences are revealed in the highest and most recent types.[4] These differences only appear because of the advantage they afford in respect of reproduction and the education of the young, and they necessarily coincide with intellectual and moral differences. The levelling, therefore, of these somatic and psychic differences only proves a tendency to dissolution.

The nationalisation of children, which is the necessary consequence of equalisation of the sexes from the social point of view, and which, moreover, is seemingly not repugnant to the apostles of feminism, does not point to progressive evolution. To substitute the State for the family in the management of up-bringing, under the pretext that many families are incapable of educating, is not an ideal of perfection. Uniformity of education tends to a general levelling, and to an arrest of evolution which is gradual, and must have forces in reserve.

[1] Bridel. *Les droits de la femme et le mariage*, 1895, p. 93.

[2] Bryce. *The American Commonwealth*; 3rd edit., 1885, vol. ii., p. 737.

[3] Kaethe Schirmacher. *Le féminisme aux Etats Unis, en France, dans la Grande Bretagne, en Suède, et en Russie*, 1898, pp. 13-14.

[4] J. Berry Haycraft. *The Rôle of Sex*, (*Natural Science*, 1895, vii., p. 194.)

Equalisation by means of artificial and legal processes runs counter to progress. For, by increasing the chances of the greater number, it compels the *élite* of the race to waste their strength in the struggle, and it delays their perfecting.

Although there is a necessary relation between the good functioning of the brain and the general health, and although it is altogether paradoxical to assert that the thinker is a poor animal,[1] it is none the less true that a culture which is excessive in intensity, when applied to individuals insufficiently prepared by evolution, may have disastrous effects.

The science of demography proves that the birth-rate tends to decrease in the various categories of individuals who rise in the social hierarchy. Intellectual culture tends at one and the same time to diminish physical fitness, and to multiply and heighten the desires ; this results in various excitements, whose excesses entail a diminishing of the vitality of the individual and his reproductive value. Besides, intellectual culture, quite apart from its direct degenerative influence, develops prudence and tends to limit the birth-rate by suggesting restrictions. It is in truth a factor in the dissolution of race.

Just as, individually considered, degenerates tend to choose the mode of life which, whilst affording momentary relief, in appearance at least, tends to their extirpation, so nations, the decrease in whose birth-rate points to inevitable annihilation, show the same tendencies. It is to the interests of a people which is about to vanish to strive to leave behind it the greatest possible amount of scientific artistic, and literary monuments. To attain this end a programme of education whose object would be to teach

[1] A. Lalande. *La dissolution opposée à l'évolution dans les sciences physiques et morales*, 1899, p. 166.

everybody everything might appear the most suitable; but it would also be the most suitable for accelerating the sterility of the race.

Strongly-marked sexual perversions, which manifest themselves in habitual abnormal relations, point to organic taint. Pederasty, even if it be acquired, indicates an abnormal constitution whenever it occurs in a *milieu* in which it is exceptional and publicly condemned, whether it be connected with neuropathy or with criminality, or with neither. Under certain conditions of environment, pederastic habits have been of frequent occurrence, and it cannot be said that perversions of instinct were involved. When, as with the Greeks, such efforts are made to save woman's chastity that she becomes inaccessible apart from marriage or the gynæceum;[1] when, by reason of their habitual occupations a common life between man and woman does not exist, and when men live in continual proximity in camps and in the market-place,[2] pederasty may grow up apart from any instinctive perversion. Anthropologists do not confuse the two classes of facts:[3] doctors do. They try to prove that sexual inversion always existed, when in reality it has only been known for a quarter of a century, since Westphal's work appeared. It is only persons who have been convicted of sexual inversion who can give us true information about it, by describing their state of consciousness. Historical research is useless and empty of result, and even amongst contemporaries inquiry is futile if they are insufficiently educated and incapable of expressing their feelings in a definite manner.

[1] L. Ménard. *La morale avant les philosophes*, 2e edit., 1863, p. 281.

[2] L. Dugas. *L'amitie antique d'apres les mœurs populaires et les théories des philosophes*, 8vo, 1894.

[3] P. Mantegazza. *L'amour dans l'humanite*, 1886, p. 111.

It is certain that in the conditions of modern life the exciting causes have no influence except upon individuals whose physical or moral qualities are defective.

As for congenital, innate, or precocious perversions, and sexual inversion in particular, they are undoubtedly forms of sex-dissolution, which, even when they do not coincide with psychic or nervous troubles, or with teratological malformations, or anomalies of development, indicate a tendency to degeneration.

Krafft-Ebing maintains that tendencies to perversions, whether congenital or acquired, are likely to be accentuated in the offspring. This hereditary transmission shows that they are evidently connected with somatic conditions. There is no actual proof that habits which are acquired and become automatic can be transmitted by heredity; but troubles of embryonic nutrition may be manifested not only in gross teratological malformations, but also in later malformations that occasion functional troubles and instinctive perversions, such as characterise degeneration.

Whether their perversion is congenital or acquired, one cannot look upon the offspring of perverts as a welcome element in life, and still less so when the perversion is very precocious and persistent. Of course, persons who are only for a short time subject to perversions that were the result of pathological or temporary conditions of environment, may be regarded as less liable to give birth to a defective progeny; just as one considers patients cured and not liable to hereditary transmission of disease who have been attacked by passing nervous troubles, such as an access of chorea, a fit of convulsions in the course of an intoxication, etc. But the same cannot be said of subjects tainted with permanent instinctive perversions that have become constitutional.

These reservations as to the reproductive value of perverts must naturally influence their treatment.

At first sight, it might appear that the goal to attain is the re-establishment of normal sexual connection; but the danger is not the anomaly of the sexual connection; it is the future of the species which is threatened by the offspring. The multiplication of degenerates is an increasing social burden that forces upon normal persons a useless excess of work. It is not the duty of a doctor to encourage the reproduction of degenerates, but, on the contrary, to prevent the consequences of sex-dissolution.[1] Re-establishment of normal connection seldom gratifies the congenital abnormal. The necessity of limiting or suppressing the offspring of degenerates has led to the proposal of legal measures against the marriage of insane persons, epileptics (in Texas and Massachusetts), the syphilitic, etc. Attempts are even been made to solve the difficulties connected with the restriction of the marriage of degenerates by advocating the application of surgical sterilisation[2] to sexual perverts.[3]

Might not the same result be obtained by the voluntary

[1] Harry Campbell. *An Essay on the Marriage of the Unfit*, (*The Lancet*, 1898, II, p. 678.)

[2] Hammond. *A New Substitute for Capital Punishment and Means for Preventing the Propagation of Criminals*, (*New York Med. Exam.*, 1891-2, I, p. 190.)—E. Stuver. *Asexualisation for the Limitation and Punishment of Crime*, (*Ohio Med. Journ.*, 1895, VI, p. 193.)—Flood. *Intestinal Antisepsis and Castration in Relation to Epilepsy*, (*The Journ. of Amer. Med. Ass.*, 1896, vol. XXVII, p. 69.)—*The Advantages of Castration in the Defectives*, (*ibid.*, 1897, vol. XXIX, p. 833.)—Lydson. *Asexualisation in Prevention of Crime*, (*Med. News*, N.Y., 1896, LXVIII, p. 573.)—W. J. Corbett. *Plain Speaking about Lunacy*, (*The Westminster Review*, 1897, vol. CXLVIII, p. 117.)—Alf. Wilmarth. *The Rights of the Public in Dealing with the Defective Classes*, (*The Journ. of Amer. Med. Ass.*, 1898, XXXI, p. 1276.)—J. H. M'Cassy. *How to Limit the Over-Production of Defectives and Criminals*, (*ibid.*, p. 1343.)—Forel. *Münchener Medicin. Wochenschrift*, 1898, p. 68.

[3] E. Stuver. *Would Asexualisation of Chronic Criminals, Sexual Perverts, and Hereditary Defectives Benefit Society and Elevate the Human Race?* (*Ohio Med. Journ.*, 1897, VIII, p. 4.)

continence of abnormal beings? Is not this abstinence more easy obtainable than the modification of abnormal connection which is instinctive? It is well known what anguish efforts at change often cost inverts. If, as is asserted, suggestion can effect wonders in the way of converting inverts to normal connection, it has at least as much chance of converting them to continence. It is also well to remember that sexual excitement, which can be combated by medical treatment, by certain physical agents, and especially by discipline, is far from being constant. A large number of sexual perverts are very near impotence, which is often the actual starting-point of perversion.

As social discipline is automatically established in order to encourage the processes of evolution, it is bound to encourage elimination where sexual anomalies are concerned. The spontaneous evolution of perverts tends to sterility, and the best measures to take in respect of them are those that may encourage this natural tendency. They must be advised to be continent, and those who resist advice must, as far as possible, be reduced to impotence.

As the changes that manifest themselves between the reactions of a new-born child and those of an adult are connected with changes of structure, we may infer that changes in reaction, connected with evolution and civilisation, are also caused by changes of structure. The evolution of sympathy which gathers together in the growing conglomerations of our huge towns the descendants of savages who would scarcely tolerate the presence of even one female companion during a gestation, implies an evolution of structure which moves cultured peoples to sympathetic reactions in regard to incompetencies for which savages and barbarians display no pity.

It is astonishing to find that invalids, madmen, and idiots are rare among savages and barbarians. It is not because none such are ever born; but they perish through want of care, if they are not deliberately made away with. The sympathy of civilised peoples encourages one cause of misery by favouring the survival and reproduction of a great number of degenerates, constituting a social burden which is increased by the tendency to lenient treatment of criminals.

This sympathy also shows itself in regard to sexual anomalies.

The conditions that trouble the development of the embryo result most often in producing general delays or partial stoppages. Anomaly appears to be a retarded function. Generally speaking, embryos which are partially abnormal are in a state of retardation. Still, under the same conditions some embryos are not only neither retarded nor abnormal, but are notably advanced in growth and size; others, which exhibit partially arrested development, show a general development above the average. In fact, the troubling factors provoke a tendency to variation[1] which is often degenerative, but may also be progressive.

The same thing happens in the dissolution of heredity amidst pathological families. The progeny is often defective, but sometimes also above the normal. Though the neuropathic nature of genius and talent may be debateable, one can at any rate scarcely deny their family connection with neuropathy. Degeneration is the sign of a tendency to variation, which also produces supernormal persons for whom an important part in the evolution of

[1] Ch. Féré. *Faits relatifs à la tendance à la variation sous l'influence du changement de milieu*, (*C. R. Soc. de Biol.*, 1896, p. 790.)—*Influence du repos sur les effets de l'exposition préalable aux vapeurs d'alcool avant l'incubation de l'œuf de poule*, (*ibid.*, 1899, p. 255.)

the species is reserved. Intellectual movements often begin in the midst of utter social disorder.[1]

The continuation of selection produces a diminishing effect upon the variation of species while perfecting heredity. Variation, which was greater in primitive ages,[2] is dying out; consequently the chances of progressive evolution are less. Conditions of degeneration, which are at the same time conditions of variation, may constitute a process of progress. Medical men assume heavy responsibilities when they claim the privilege of granting the diploma of aptitude for wedlock[3] proposed by Proudhon.

As it is impossible to foresee the effects of the suppression of the conditions of degeneration which are often allied to the conditions of civilisation, it is hardly allowable to attempt to bring about such suppression by general measures.

Still, measures of the kind have been proposed and we shall revert to them later on.

M. Pinard,[4] who accepts a little too readily the conclusions drawn from dubious experiment[5] as to the influence of morbid conditions of fathers on the offspring, implores them (and he does not spare the mothers either), "to abstain from procreating otherwise than when they are in as good a physiological state as possible." He would not permit "syphilitic, alcoholic, gouty persons, and convalescents" to procreate any more than "persons who are overstrained and depressed." No doubt, parents *would* be depressed

[1] Ad. Coste. *Les principes d'une sociologie objective*, 1899, p. 16.

[2] A. Sedgwick. *Variation and Some Phenomena Connected with Reproduction and Sex*, (*Science*, 1900, New Series, vol. XI, p. 930.)

[3] H. Cazalis. *La science et le mariage*, 1900.

[4] A. Pinard. *De la conservation et de l'amélioration de l'espece*, (*le Bulletin medical*, 1899, p. 145).

[5] Ch. Féré. *La famille nevropathique, etc.*, 2e edit., 1898, p. 240.

if they were only allowed to procreate after a thoroughly conscientious examination of their physiological state, and the number of children who are useful in the most normal families would certainly be limited. It is wiser to leave the task of elimination to natural selection than to prohibit production.

Civilisation acts upon the productive function by multiplying its variations and diminishing its fecundity. Variations are more often defective than progressive. Intensity of work implies an increase of failures; peoples whose evolution is furthest advanced furnish the greatest number of degenerates; but, when they disappear, humanity still continues the evolution in which they have marked a stage.

Intellectual and moral progress corresponds to the evolution of sexual instinct. In proportion as the highest manifestations of this progress begin to be perfected, the birth-rate decreases, and it reaches the lowest point in the races that are the most advanced in social organisation. On the other hand, we see the number of degenerates, and worthless, harmful persons increasing among the most civilised peoples. Degeneration constitutes a wastage of civilisation. The more rapidly civilisation develops, the greater the degeneration. Degenerates are least able of all to resist the causes of destruction; their disappearance is, in fine, the result of natural selection, which is unintelligible without elimination. The decrease in the birth-rate and degeneration are the necessary consequences of civilisation, but they do not imply the decay of the race. The decrease in the birth-rate may be partly balanced by a decrease in mortality, a necessary result of hygienic progress. The numerical power of a people may diminish for the benefit

of humanity. Like a nation, humanity can only progress by intellectual evolution which causes degeneration and decrease in the birth-rate. This evolution manifests itself first among the most civilised peoples, and these must expect to be eliminated the first. The species progresses at the cost of the decay of the nations which were the first to help the progress. Such is the significance of degeneration. Although nature seems to encourage the evolution of the species, she has no more care for nations than for individuals.

The most civilised countries are exclusively peopled by half-castes; there is not a single representative of a pure race in them. No race can flatter itself or complain at being the first in evolution or in degeneration. The laws of general biology have had their effect in each individual country and also upon the peoples of the neighbouring countries—more or less.

Degeneration is the process of elimination necessitated by evolution; it makes the precautions advocated by Malthus useless. The dissolution of sexual instinct appears to be the phenomenon of degeneration which most aptly shows the natural tendency to the elimination of degeneration.

Although suicide is not the equivalent of a psychosis nor connected with a marked psychosis, it is none the less the manifestation of an anomaly. With few exceptions, it is less allied to the material impossibility of continuing to live than to absence of sympathy with the environment. Its relative frequency among bachelors proves that self-murder is intimately connected with the dissolution of sexual and family instincts. Suicide is also induced by the breaking of conjugal and family ties, widowhood, absence of children—in fact, all conditions that alienate

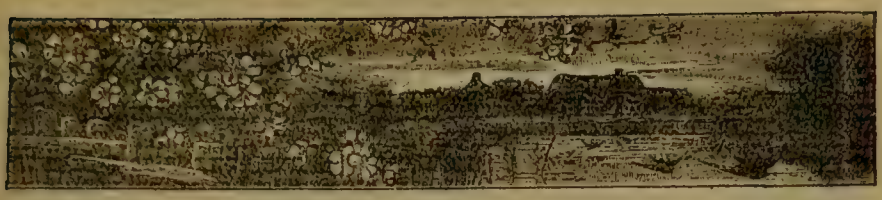
persons from married life; that make it less intimate or disturb it.[1] According to Adolphe Bertillon,[2] celibacy is the cause of a death-rate above the average, a greater frequency of insanity, suicide, acts of personal violence, and attacks on property. But celibacy is not the cause; it is the result of somatic, psychic, and economic inferiority. Fear of the risks of marriage is of itself a sign of mental inferiority.

The degenerative nature of the dissolution of sex and its perversions is often illustrated by the coincidence of other functional stigmata and of teratological stigmata of degeneration.

We shall now briefly study the varieties of perversion of the sexual instinct, which will show that they all tend to the restriction and suppression of offspring. Although medical intervention appears to serve private interests, it is often at the expense of the interests of society and the species.

[1] P. Hauviller. *Du suicide*, th., 1899.

[2] A. Bertillon, Art. "Mariage." *Dict. encycl. des sc. méd.*, 2e serie, vol. V., 1874.



CHAPTER III.

SEXUAL PERVERSIONS IN ANIMALS.

THE scarcity of documents relating to psychic anomalies among savages is no proof that there are no such anomalies. It may be caused by the fact that it is impossible for persons thus afflicted to live in their *milieu*. The same remark applies to animals. The documents supplied by comparative psychopathology may perhaps, in spite of their scarcity, throw some light on the question that concerns us.

A considerable number of mental or neuropathic disorders which are common amongst men are found amongst animals.[1] They would no doubt be more frequently observed if animals were not subject to natural and industrial selection. But neurotic diseases such as hysteria,[2] tic,[3] and epilepsy are common among them. Epilepsy

[1] Ch. Fr. Heusinger. *Recherches de pathologie comparée*, 1853, I. p. 145.

[2] Eletti. *Storia di un isterimo annuo in una cavalla*, (*Gaz. med. ital. lomb.* 1853, IV. p. 265.)—Oliver. *Hysteria in a Mare*, (*Veter. j. and ann. comp. path.*, London, 1878, VII. p. 367.)—J. M. Charcot. *Episodes nouveaux de l'hystéro-épilepsie: zoopsie, catalepsie chez les animaux* (*Gaz. des hôp.*, 1878, p. 1097.)—Aruch. *Revue scientifique*, 1889, 3e série, XLIV. p. 443.—H. Higier. *Hysterie bei einer Katze und einem Kanarienvogel*, (*Neurol. Centralbl.*, 1898, p. 597.)—Stephen Arnault. *Accident hystérique chez un chat*, (*Rev. scient.*, 1898, 4e série, vol. X. p. 698.)

[3] Hadden. *The Pathology of Canine Chorea*, (*Trans. of the Path. Soc. of London*, 1882-3, p. 308.)

in particular is observed under the most varied forms,[1] and it sometimes has the appearance of madness.[2]

Madness is not very rare among animals, and it has been much written about.[3] Morbid emotivities have often attracted attention,[4] in particular such contagious emotivities as panic.[5] Mental epidemics among animals are not limited to passing emotions. They may extend to

[1] Laville de La Plaigne. *L'épilepsie et la rage chez l'homme et chez les animaux*, 8vo, 1864. Bayonne, pp. 444, 496.—E. Leuck. *Accés épileptiformes chez un cheval pendant le cours d'une pneumonie*, (*Bull. de la Soc. méd. et pharm. de la Haute-Vienne*, 1868, p. 359.)—P. Megnin. *Sur une affection épileptiforme et contagieuse observée chez le chien, causée par un acarien du conduit auditif*, (*C. R. Soc. de Biologie*, 1881, p. 62.)—Calissoni. *Due casi di eclampsia nella vacca*, 8vo, Milano, 1882.—Ch. Féré. *Note sur l'épilepsie et le bromisme chez les oiseaux*, (*C. R. Soc. de Biol.*, 1893, p. 601.)—*Note sur un poussin mort à la suite d'un accés d'épilepsie*, (*ibid.*, 1894, p. 618.)—*Note sur l'épilepsie hémiplegique chez les oiseaux*, (*ibid.*, p. 837.)—*Un cas d'épilepsie procursive chez le chien*, (*ibid.*, 1896, p. 311.)—*Note sur un cas d'épilepsie spontanée chez un lapin*, (*ibid.*, p. 422.)—*Epilepsie chez un coq* (*ibid.*, p. 514.)—*Note sur un corbeau atteint d'épilepsie*, (*ibid.*, p. 575.)—*Note sur une zone épileptogene spontanée chez un chat*, (*ibid.*, 1898, p. 698.) *La faim-valle épileptique*, (*Rev. de médecine*, 1899, p. 497.)—R. Bassi. *L'asimmetria del cranio, nell'epilessia del cavallo*, (*Arch. di psichiatria*, 1894, XV. p. 122.)

[2] P. Mégnin. *Les fausses rages chez le chien*, (*Bull. Acad. de médecine*, 19 janvier, 1897.)

[3] Ennemoser. *Beiträge zur Seelenkunde der Thiere*, (*Zeitschr. f. psych. Aerzte*. 1820, III. p. 49.)—Nasse. *Vom Irresein der Thiere*, (*ibid.*, p. 170.)—Pierquin. *Traité de la folie des animaux*, 2 vol., 8vo, 1839.—Lindsay. *Madness in Animals*, (*The Journal of Mental Science*, 1871-72, p. 181); *The Pathology of Mind in the Lower Animals*, (*ibid.*, 1877, p. 17); *Mind in the Lower Animals*, 2 vol., 1879.—Seguin. *An Instance of Hallucination in a Fowl*, (*Arch. of comparative med. and surg.*, N.-Y., 1880, p. 190.)—Mendel. *Ueber paralytischen Blödsinn bei Hunden*, (*Allg. med. centr. Zeit.*, Berlin, 1884, I. III. p. 569.)—Vogel. *Ueber Psychopathien besonders Tobsuchten bei den Hausthieren*, (*Rep. der Thierheilk.*, Stuttgard, 1888, XLIX. p. 241.)—Ch. Féré. *L'immobilit. du cheval*, (*Revue neurologique*, 1895, p. 38.)—Thirion. *Hallucination* (de la vue) *consecutive à la maladie du jeune âge chez une chienne*, (*Rec. de Méd. vétérinaire*, 1898, 8e série, V. p. 688.)

[4] Rodet. *Doctrine physiologique appliquée à la médecine vétérinaire*, 1828, p. 272.

[5] Decroix. *La panique chez les animaux*, (*Bull. de la Société imp. et centrale de méd. vétérinaire*, 1870, p. 104.)—P. Delorme. *Etudes sur les terreurs paniques chez les animaux*, (*Recueil de médecine vétérinaire*, 1871, p. 733.)—G. Fleming. *Panics among Horses*, (*The Veterinarian*, 1871, vol. XLIV. 706, 777.)—Lindsay. *Mental Epidemics among the Lower Animals*, (*The Journ. of Mental Science*, 1871-72, p. 425.)—Abadie. *Panique chez les animaux*, (*Revue vétérinaire* de Toulouse, 1887, vol. II. p. 496.)

more lasting morbid states, to specialised phobiæ, particularly agorophobia.[1]

Contagion through imitation is not the sole means by which man influences animals. Animals such as cats, dogs, and monkeys have been known to become opiomaniacs by contracting a taste for opium-smoke in the company of opium-smokers.[2]

It is not astonishing to find, side by side with morbid emotivities, acts committed by animals, which, in human terms, are of the nature of vice and crime.[3] The majority of the perversions of sexual instinct that are observed amongst men can also be observed amongst animals. Such perversions may also be manifested in them in the different acts of genital function.

Perversions of sexual instinct among animals may consist (1) in anomalies of behaviour relating to procreation; (2) in anomalies of instincts relating to gestation or incubation; (3) in anomalies of desire and of sexual relations.

I.

The loss of the family, paternal, or maternal instinct is very common among animals. Females as well as males sometimes, at rutting-time, ill-treat or destroy their little ones. Burdach and Marc a long time ago compared the infanticidal tendencies of puerperal madness in woman to the acts of violence perpetrated by cows and bulls, when in a state of nymphomania, against their offspring, not

[1] Ch. Féré. *La folie communiquée de l'homme aux animaux*, (*C. R. Soc. de Biologie*, 1893, p. 204.)

[2] Jammes. *Quelques cas de morphinomanie chez les animaux* (*C. R. Ac. des Sc.*, 1887, CIV. p. 1195.)

[3] E. Ferri. *L'Omicidio*, 1895, p. 5.

only at rutting-time, but also in the interval. The same thing happens with other mammalia and a considerable number of birds. Male turkeys often devour the eggs of their females, who are obliged to hide them.[1] The males destroy the little ones in order to free the mother.[2] But apart from these facts which properly belong to the history of erotic frenzy, one sometimes observes among animals the loss of love of offspring apparently showing itself in isolated cases.

A considerable number of mammalia destroy their little ones at other times than the rutting-season. Rodents are particularly given to eating their progeny and often without apparent motive; sometimes the cause of it seems to be some disorder in their nest, and the consequent fear of imminent danger. Rats, rabbits, and guinea-pigs kill or mutilate their young when they have been touched; which makes it very difficult to study the condition of the newly-born young. If, in cases of disease or deformity, investigations are made immediately after the birth of the animals, they cannot be kept alive; if, on the other hand, examination is postponed, it can no longer be discovered whether the lesions or deformities observed are congenital or acquired. The tendency to infanticide may be attributed in a certain number of cases to an individualistic disposition. At the Bicêtre Hospital, we rear a large number of rabbits which are used both for getting rid of scraps of vegetables and for feeding the patients; and it has often been remarked that when once a she-rabbit has killed its young, it repeats the act at its next gestation, whatever precautions may be taken. These unnatural mothers are at once destroyed.

[1] Audubon. *Scènés de la nature*, vol. I. p. 29.
[2] L. Tillier. *L'instinct sexuel chez l'homme et chez les animaux*, 1889, p. 146.

Rodents are not the only ones among the mammalia that occasionally kill their young. We have already quoted instances of cows and mares. Bitches and she-cats are also known to kill their young; but it is exceptional. The female marmoset sometimes eats the brains of its little ones, or breaks their heads against a tree when it is tired of carrying them.

A good many birds desert their nests if they see that their eggs have been touched; others, in like circumstances, break their eggs or kill their little ones. Such desertion or destruction of offspring is perhaps connected with the horror these animals have for deformities or illnesses. Hens often abandon and even kill the sickly or deformed among their chickens, whilst continuing to take care of those that are well-grown and strong. And this is the manifestation of a feeling which is not peculiar to mothers. A large number of animals, especially birds, are terror-stricken at deformity and illness. I have already noted the fact that the aggressive tendency in regard to such cases appears in chickens during the earliest days of their existence.[1]

It is with difficulty that one can discover in all these acts the motives that ordinarily exist in human criminality, or even in that of the earliest ages of civilisation, or among backward peoples, who hardly ever sacrifice their children, old men, weakly or deformed individuals,[2] except when it is in their self-interest to do so. It seems that animals react against a pain, the cause of which is sometimes found to be a desire which some obstacle prevents them from satisfying; in most instances the cause of the pain is not known.

[1] Ch. Féré. *Notes sur les difformités congénitales des membres inférieurs chez les oiseaux*, (*C. R. Societe de Biologie*, 1895, p. 311.)

[2] G. de Molinari. *La viriculture*, 1897, p. 167.

The results of this distress are easy to understand in cases where the young ones are a hindrance to the satisfaction of a desire, as, *e.g.*, at rutting-time, when they cause fatigue or want of nourishment; but it is not so easy to understand why infanticide should result from a disturbance of the nest, or from the real or supposed presence of an enemy. It may be that fear acts as a moral pain.

I have observed a fact which seems to me likely to throw some light on the psychology of such criminal acts.[1]

In an orchard, a hen was leading eight chicks ten days old. They were at the most two mètres away from her, except one which was about six mètres. A magpie which had perched in a neighbouring apple-tree suddenly swooped down towards the isolated chicken, but, perceiving doubtless something that frightened it, it immediately changed its direction, so that in the course of the curve it described in its flight, it was something less than a mètre away from the chicken. The magpie had already flown away, when the hen came near the chicken she seemed to want to help, but to whom she gave a blow with her beak that killed it on the spot, and then ran back to cover her other young ones with her wings. The hen was frightened, and reacted against the pain by striking the object which most absorbed her attention. It is not unlikely that animals which find their nest in disorder or hear a suspicious noise take fright under the impression of real danger or the idea of possible danger, and react in the same way as the hen.

Nor is it only among animals that fear is followed

[1] Ch. Féré. *Note sur la psychologie de l'infanticide chez les animaux*, (*C. R. Soc. de Biologie*, 1897, p. 669.)

by manifestations of a secondary sthenic state which are characteristic of anger. The same succession of emotional phenomena is observed in man,[1] both in the physiological and pathological state. A common example is that of a mother who has just been terrified by an accident in which her child has nearly been involved. Although it may have been the result of sheer weakness and no fault of the child, she rushes at the child with a look of fury, and punishes it in a way that would be outrageous even in the case of a serious fault. This is a psychological process which plays an important part in the contradictory manifestations of degenerates, who sometimes become enraged against the persons they like best for the sole reason that some act of kindness has appeared to miss its mark. But similar eccentricities may also be noticed in the behaviour of perfectly healthy people.

In several species the mother behaves in regard to her offspring just if they were a real outgrowth of her own person. It may be seen, for instance, in the attention to their cleanliness, which the mother only interrupts on account of physical conditions which we are able to ascertain, and are connected with the evolution of the offspring.[2]

In the course of his interesting investigations into the psychic development of young animals, Wesley Mills quotes an instance of a kitten which had difficulty in taking milk in a cup on its 28th day of life; and which had been seen two days before, mewing, and looking for a corner in which to evacuate.[3] The juxtaposition of these dates

[1] Ch. Féré. *La pathologie des émotions*, 1892, p. 350.

[2] Ch. Féré. *Note sur la durée de l'allaitement maternel exclusif chez le jeune chat, et son influence sur l'excretion*, (*C. R. Soc. de Biologie*, 1898, p. 924.)

[3] Wesley Mills. *The Nature and Development of Animal Intelligence*, 1898, pp. 183, 185.

struck me, because it contradicted an observation I made some years ago, which I communicated in 1896 to M. Ballion, as it seemed to me to enter into the scope of his studies.[1]

My communication was as follows:—"I had, last year, in the country, a she-cat. Only one kitten had been left her, and she suckled it. We had placed the cat and kitten in a box at the bottom of which was a cushion covered with clean linen. The mother never left the place except for her personal needs, and anybody could see that she never took the kitten with her. Still, the linen in the box remained quite without stain. Observing this, I inferred that she had some strange habit, or at any rate one unknown to me. I watched the two animals closely, and soon noticed that at the time at which we gave the mother her food, foreseeing that she would presently leave the box, she energetically set to work to lick the ano-genital parts of the kitten, and it was remarked that she drew forth matter both from the rectum and the bladder. When she left her place in the box and was kept outside of it, the moment she returned she hastened to repeat this operation, whose urgency was shown by the fact that as soon as the kitten was laid on its back a drop of urine could be seen, which she quickly lapped. The mother only ceased to perform this duty on the eighteenth day after the kitten's birth, at which time the kitten had taken a small quantity of cow's milk. After that, the mother took the kitten out of the box in order that it might relieve itself outside."

I repeated the experiment in the month of August, 1898, with the same result, except that it was not until the twentieth day that the kitten took the cow's milk which

[1] P. Ballion. *De l'instinct de la propreté chez les animaux*, 8vo, Bazas, 1895, p. 151.

had been offered it in a saucer since the fifteenth. Its attempt on the nineteenth day was stopped by fits of continuous sneezing.

If the change of ingesta had acted directly on the kitten, the unlooked-for modification of its conduct would have left marks on the litter. It was the behaviour of the mother that changed; and probably this change was necessitated by a change in the organoleptic characters of the excreta. To judge by the mewing of the kitten, the first excretions were very painful.

This example does not hold true of all animals. There are some, as we have said, that abandon their young or even kill them. The explanation of these so-called crimes may be a need of sexual gratification which is hindered by the young ones; or a pain connected with love of the young ones may provoke a reaction and be the cause. In a word, singularities of conduct in animals may generally be explained by physical conditions.

II.

Let us now go on to anomalies of instinct relating to gestation and incubation.

Anomalies in gestation among mammalia exhibit very interesting analogies to those observed in the human species.

In the case of women, under the names of imaginary, nervous, hysterical, and phantom pregnancy, are included a number of somatic and psychic phenomena, which imitate genuine pregnancy to such a degree that in some instances the best of *accoucheurs* are deceived. No symptom is wanting; there are the suppression of menstruation,

increase in the size of the belly, disorders of digestion, associated feelings in the breasts, and even lacteal secretion. Thus the illusion is complete, and all the preparations are made that maternal love can inspire.

In most cases, imaginary pregnancy occurs after a long expectation of children amongst mature women, but it may occur in the most various conditions. The psychic manifestations often have an intensity that bears no relation to the physical conditions; but, in some cases, the physical conditions present themselves in such a form that doubt is quite permissible; such as those cases in which there is a clearly-marked tumefaction and where lacteal secretion comes on.[1]

These manifestations which are generally attributed to the imagination when a woman is in question, and may be the result of pure illusion or hallucination caused by a local lesion,[2] may be observed in a large number of female animals which show the same physical and psychic signs and make similar preparations. Examples have been given from most of the domestic animals, especially the quadrupeds; such as mares (Delore), cows (Girard), and hinds (Harvey), rabbits, bitches, etc. The same phenomenon has been observed in a female zebra in the Dublin Zoological Gardens. With some female animals it happens several times; Bouchacourt cites an instance of a bitch that had three false pregnancies.[3]

It has often been observed that bitches, two months after

[1] Villebrun. *Des fausses grossesses*, th. 1865.—Solomé Hern. *Contrib. à l'ét. de la grossesse imaginaire*, thèse de Paris, 1896.—Dubrueil. *Consid. sur la pseudo-grossesse*, thèse de Bordeaux, 1896.—B. Pailhas. *Signes de grossesse nerveuse chez une hystérique ayant simulé la grossesse et l'accouchement*, (*Arch. d'anthrop. crim.*, 896, p. 1379.)—S. Kheifetz. *Des fausses grossesses et fausses tumeurs hystériques*, th. 1898.

[2] Eustache. *Des fausses grossesses ou grossesses par illusion*, (*Nouv. arch. de Gynécologie*, 1894, p. 481.)

[3] *Lyon médical*, vol. LXIX. p. 20.

rutting, fall into a state of depression, accompanied by listlessness and want of appetite; the breasts are swollen, and a lactescent liquid may be squeezed from them. With the help of a purgative these phenomena, which are both somatic and psychic, vanish in a few days. In the case of a she-ass that lived with a zebra, Haughton observed a succession of several nervous pregnancies which ended abruptly at rutting-time.[1]

Nervous influences may also hasten the issue of gestation among animals. Instances of the contagion of abortion have been recorded.[2]

The existence of false pregnancy among animals makes it probable that the development of this symptomatic complexus may be dependent on organic lesion, or a local irritation.

It is not only among quadrupeds that these illusions relating to the functions of reproduction may appear. Domestic birds are also subject to them, especially hens. Similar cases may be observed in captive birds. M. Larcher instances a male linnet and a hybrid female, born of a goldfinch and a female canary, who had coition, built a nest and set about hatching, though no eggs had been laid in the nest.[3]

That birds have an instinctive knowledge of the state of their eggs during incubation is generally known. Hens, for example, are credited with knowing when the eggs are rotten, and throwing them out of the nest, and with knowing whether the eggs contain living or dead chickens, which, in the last case, they do not abandon till the normal end of

[1] Haughton. *Case of Phantom Tumour simulating Pregnancy which occurred in the Zoological Garden*, (*Dublin Journ. of Med. Sc.*, 1880, LXIX, p. 340.)

[2] Heusinger. *Loc. cit.*, p. 175.

[3] O. Larcher. *Note sur un cas d'illusion génésique observé chez deux oiseaux de l'ordre des passereaux*, (*C. R. Soc. de Biol.*, 1865, p. 167.)

incubation has come. I have a hen, born in a stove from an egg into which alcohol had been injected before incubation, and which showed for a long time a marked repugnance for males. It showed a remarkable defect of instinct during incubation. The laboratory attendant, who gave it its food, placed it near enough to its nest to enable it to take the food without getting up. The result was that its eggs were besmirched with excrement, and that their development was, in eight cases out of twelve, stopped for some time. These eight eggs decayed, but the hen hatched them with the others till the twenty-first day; she only omitted an hour or two of the period of incubation. When she had abandoned the eggs, we examined them. Those in which we could not hear anything moving were put in the stove, and next day the four chickens broke their shells of their own accord. The hen's instinct went amiss in two points. She did not get rid of the rotten eggs, although there could be no doubt about their smell; and she did not know which eggs contained living chickens. She made exactly the same mistakes in her next hatching. Her food was given her away from the nest, and her eggs remained intact; but, before incubation, they were exposed to musk vapour, and there were only four developments out of a dozen. The four chickens broke their shells on the twenty-third day in the stove.

It is interesting to remark that the mistakes in the reaction of a hen in connection with the evolution of an egg are not limited to the psychic sphere. It is well known that some hens, in defective conditions of hygiene, lay eggs without a yolk, which are sometimes thrown out after a period of hatching. The organs that secrete the albumen and the elements of the shell react at

an irritation which was not that which results from the descent of the yolk. Cerebral reactions, which are much more complex, may be at least as easily brought about by a variety of excitations.

III.

It is not astonishing to find in animals different perversions of sexual desire.

Animals are liable to satyriasis and nymphomania,[1] and to the most various habits of onanism.[2]

This has been observed among horses, dogs, camels, elephants, etc.[3]

Erotic frenzy is common to a large number of animals. It manifests itself not only in fights between the male rivals, but also by a more or less unequal fight between their two mates. In certain species, there are never any sexual relations without a fight; it is the male that attacks. The impatience of desire produces a condition of distress, and excites a secondary sthenic emotion, a genuine anger which has its own special manifestations.[4] The erotic frenzy of animals has its counterpart among men as a sign of disease.[5] It does not by any means indicate the existence among animals of a morbid cruelty analogous to that which is called "sadism" among men. The wounds which some animals inflict on themselves in connection with the sexual act sometimes appear even to serve a useful purpose. "Snails are furnished

[1] Lauder Lindsay. *The Pathology of Mind in the Lower Animals*, (*The Journ. of Mental Sc.*, 1877, p. 17.)

[2] Blanc. *Cas d'onanisme dans le cheval*, (*Rec. de méd vét. pratique*, 1852, p. 868.)

[3] De Montègre. Art. CONTINENCE, *Dict. des sciences méd.*, 1813, VI., p. 119.

[4] Ch. Féré. *La pathologie des émotions*, p. 350.

[5] Ch. Féré. *L'ivresse érotique*, (*Revue de médecine*, 1895, p. 553.)

with a kind of sting or stiff calcareous appendage which the two hermaphrodites fix in the skin near the vulva before their double copulation takes place. The sting often remains in the tissues, and there sets up the excitement which the imagination alone suffices to produce in the higher animals." [1]

The non-satisfaction of an organic need often causes reactions of frenzy among animals. A cat, for instance, when it wants to relieve itself, is in the habit of preparing a hole in the ground. As a general rule, he thinks he has made sufficient preparation after a moderate amount of scratching; but if his attempts at scratching are useless, he goes on digging the hole with increasing excitement and frenzy, and scattering the earth he will presently need.

Perversions of the genetic desire appear under other forms.[2] Unsatisfied genetic instinct often drives cattle, horses, and poultry to unnatural acts. H. Sainte-Claire Deville [3] has called attention to the danger of producing sexual perversions by isolating the sexes. He quotes instances of rams, separated from their mates, and which resume their normal habits on living again with them. Horses and donkeys may also be instanced. Huber has observed that when the male ants are without females they violate the female workers, who die of the rape because their atrophied organs are unsuited to the exercise of sexual function. In several species, the males have been seen to violate the immature females. The separation of

[1] Espinas. *Les sociétés animales*, 2e éd., 1878, p 286.

[2] Lombroso. *L'homme criminel*, 1887, ch. i.—Lacassagne. *De la criminalité chez les animaux*, (*Revue scientifique*, 1882, 3e série, vol. III., p. 35.)—A. Goubaux. *Des aberrations du sens génésique et de l'hybridité chez les animaux: les jumarts*, (*Nouv. Arch. d'obstétrique et de gynécologie*, 1888, vol. III., p. 455, 492.)—E. Marchi. *La delinquenza negli animali*, (*Arch. di psichiatria, scientie penali e antrop. crim.*, 1898, p. 145.)

[3] H. Sainte-Claire Deville. *L'internat dans l'éducation*, (*Revue des cours scientifiques*, 1871, 2e serie, vol. I., p. 219.)

the sexes is the most general cause of acquired sexual perversion, both among animals and men.

The history of castration shows that the suppression of the genital organs modifies the accessory sexual characters, such as the hair, breasts, teeth, etc.[1] Unilateral pathological lesions may lead to the same result. A female stag may have only one horn, or a hen only one spur; and in such cases there is often a disease of the ovaries.[2]

The sexual conduct of animals is often modified by spontaneous or artificial modifications of the sexual organs. It is not uncommon among hens, who, when they get old, behave like cocks. Examples among other species are found in cases of parasitic castration, which M. Giard has studied so thoroughly. Thus the succulines which attack male crabs convert them into spurious females.

Breeders have known for a long time that individuals belonging to different races of the same species are less disposed to coition than are individuals of the same race.[3] Still, many animals are not averse from coition with individuals of another race or another species or even another genus, *e.g.*, different races of swans, swans and geese, geese and brent-geese, black-cocks and pheasants, male teals and ducks,[4] peacocks and ducks (Montègre), pheasants and hens, ducks and hens, and *vice versâ;* parrots and canaries, goats and ewes, hares and rabbits, horses and donkeys, and *vice versâ;* bulls and mares (Buffon), horses and cows (Bourgelat), bulls and jenny-asses, asses and cows (Goubaux), elands or bisons and domestic cows, dogs and jackals, dogs and wolves, dogs and sows (Buffon), salmon

[1] Heusinger. *Loc. cit.*, p. 181.

[2] Geddes and Thomson. *The Evolution of Sex*, p. 95.

[3] Agassiz. *Nature et définition des espèces*, (*Revue des cours scientifiques*, 1868-69, vol. VI. p. 167.)

[4] Darwin. *La descendance de l'homme*, Barbier's translation, 2e édit. 1874, vol. II, p. 122.

and trout, etc.[1] Réaumur himself noticed the frequent sexual relations between the rabbit and the hen of the *abbé* of Fontenu.[2] Broca quotes from the evidence of an eye-witness the case of a dog and a guinea-fowl.[3] M. Gadiot recently reported to the Society of Veterinary Medicine a similar case of a dog and a hen.[4]

In the history of hybrids there are a large number of cases of coitions which were either spontaneous or provoked by animals of different races. In most instances abnormal relations can only be brought about by isolation of the two animals. The experiment succeeds best with domestic animals, at any rate so far as the first act of generation is concerned. The other animals often escape the result of, as it were, such criminal experiments, for the good reason that sexual desire fails them in captivity.

When in captivity, these abnormal coitions are not effected with equal ease among all domestic animals of the same race. It is more easily managed with young males than with old. The most easy to manage are those which are the most likely to be prolific, *e.g.*, connections between horses and jenny-asses, or asses and mares, rabbits and hares, rams and goats, mules and asses, mules and mares, jackals and dogs.

Wild beasts in menageries often show signs of sexual excitement in the presence of male or female spectators. These lustful manifestations result from the revolting practices of animal tamers and show-folks of both sexes.[5]

[1] Houzeau. *Etudes sur les facultés mentales des animaux, comparées à celles de l'homme*, Mons, 1872, vol. II, p. 395.

[2] De Réaumur. *Art de faire éclore*, 1749, vol. II, p. 309.

[3] P. Broca. *Mémoire sur l'hybridité en général, sur la distinction des espèces animales, et sur les métis obtenus par le croisement du lièvre et du lapin*, (*Journ. de la physiologie de l'homme et des animaux*, 1858, p. 522.)

[4] *Société centrale de médecine vétérinaire*, avril, 1896.

[5] P. Hachet-Souplet. *Examen psychologique des animaux*, 1900, p. 101.

Animals of the same sex and of different species (*e.g.*, cocks and ducks) indulge in the sexual act when strictly isolated.

These abnormal unions appear the more monstrous in that they occur between individuals of entirely different races and cannot result in fecundation.

All the various kinds of masturbation are found in animals, especially in monkeys, sheep, dogs, and horses. Montègre[1] includes camels and elephants. Animals at rutting-time are very often noticed rubbing their genital parts against any resisting objects within reach. Buffon's weasel gratified itself on a stuffed animal. Mammary masturbation also occurs among certain female and even male animals, such as dogs and cats; the general cause of it is a local irritation.

In fact, animals are seldom beaten by men in the variety of acquired sexual perversions.

It should be remarked that, in all the cases we have just mentioned, the abnormal relations are caused by special conditions, such as the absence of an animal of the same species and different sex, or the loss of sexual characters in the case of old or mutilated animals. Functional anomaly disappears when normal conditions are re-established. In fact, the existence of sexual inversion, such as we know it in man, *i.e.*, congenital homosexual love, is by no means proved in regard to animals; their perversions are accidental or acquired. The *vaches taurelières* might be quoted as instances of sexual inversion, but they do not, as a rule, refuse the male, and, moreover, the sexual organs hardly play any part in their particular manifestations.

Until quite lately, anomalies of venereal appetite in

[1] Montègre. Art. "Continence." *Dict. des sc. méd.*, vol. VI, p. 118.

the higher animals were regarded as perversions acquired through known conditions. They try to satisfy their desire as if they had need to get rid of something. There is scarcely any more perversion in the preceding cases than in that of the toad which, deceived by the similarity in appearance, spends its sperm on the eggs of frogs.

Muccioli has recorded homo-sexual practices among pigeons even when individuals of the opposite sex were present.[1] But he does not say whether their former or contemporary normal relations were broken off in consequence. The absence of such exclusion deprives this case of all value from the standpoint of congenital perversion of instinct. It very often happens that hens which have lived normally for several years seek homo-sexual contact and crow like cocks. Changes in the accessory sexual characters are known to be often connected with irritative or destructive lesions of the genital organs which may at the same time modify the generative functions. On the other hand, anomalies of accessory sexual characters are apt to excite anomalous reactions in an individual of the same sex. So that an anomalous being may feel and excite anomalies of sexual conduct by the fact of his anomaly, whether it be congenital or acquired.

Onanism and sodomy have been noted among frogs and tritons.[2]

Abnormal coition is not very rare among insects.[3] It has been observed in the *lucanus cervus*, in bees, and particularly in cockchafers. Lombroso says that two

[1] Muccioli. *Degenerazione e criminalità nei columbi*, (*Arch. di psichiatria*, 1893, p. 40.)

[2] Camerano. *Amori anomali digli anfibi*, (*Arch. di psichiatria, scienze penali*, etc., 1884, V. p. 300.)

[3] Paul Noel. *Les accouplements anormaux chez les insectes*, (*Miscellanea entomologica*, 1895, vol. III, no. 9.)

male cockchafers in the act of coupling are preserved in the Turin Museum. M. Laboulbène,[1] the *abbé* Maze,[2] and M. Gadeau de Kerville[3] have observed instances of it. The last-named writer is the only one who calls these cases pederastic. He divides them into two groups: pederasty caused (1) by necessity, (2) by preference. Pederasts by necessity are, according to him, those that happen to be in urgent want of copulation when no females are at their disposal; whilst pederasts by preference are those which copulate with another male in spite of females being at their disposal. At first blush, it would seem as if these latter should be considered as inverts; but their preference for pederasty does not appear to me sufficiently established. It is known that sexual odours are perceived at considerable distances by insects, and it is these odours which seem to play the most important part in sexual excitement. A male cockchafer which has just indulged in copulation is naturally tainted with odours well-calculated to attract another male, and, moreover, he is half-dead from exhaustion, and quite incapable of resistance; he cannot do otherwise than submit to the mistaken conduct of his brother male, even as the males of other species which have been emasculated by a parasite. M. Laboulbène, it should be noted, proved by his dissection that it was not a case of common pederasty, as the penetration took place in the sheath of the penis, which was left free by the retraction of the male organ of the succubus.

[1] A. Laboulbène. *Examen anatomique de deux melolontha vulgaris trouvés accouplés et paraissant du sexe mâle*, (*Ann. de la Soc. entomologique de France*, 1859, p. 567.)

[2] Abbé Maze. *Journ. off. de la Rép. franç.*, 18 août, 1884, p. 2103, (Congrès des sociétés savantes.)

[3] Gadeau de Kerville. *Perversion sexuelle chez des coléoptères mâles*, (*Bull. de la Soc. entomol. de France*, 1896, p. 85.)

In a subsequent note, M. Gadeau de Kerville quotes some observations of Peragallo[1] respecting the copulation of male glow-worms with telephori of the same sex, and of male *ragonycha* with male glow-worms; and he continues with the following singular inference "There is certainly no proof in this very interesting observation, which has been made by a serious and distinguished entomologist, that the male *ragonycha* were pederasts by preference. At the same time, it is important to note that these males, if they did not have females of their own species at their disposal, must at any rate have had female glow-worms, since the cases of pederasty in question were observed in places where both the sexes of the glow-worms in question were in abundant numbers. Consequently, these *ragonycha* were pederasts by preference, and not pederasts by necessity."[2] In fact, M. Gadeau de Kerville interposes a gratuitous supposition between two contradictory deductions.[3]

Some time ago I made reservations about M. de Kerville's assertion, believing that the odour of the females with which the male may be impregnated is able to cause anomalous sexual conduct. This supposition was the more probable in that Raphaël Dubois's experiments[4] clearly prove to how great extent smell may produce such conduct in some insects. He touched with a glass ring, which had been in contact with the sexual organs of a female *bombyx*

[1] Peragallo. *Seconde note pour servir a l'histoire des Lucioles*, (*Ann. de la Société entomolgique de France*, 1863, p. 661.)

[2] H. Gadeau de Kerville. *Obs. relatives à une note intitulée "Reversions sexuelles chez les coléoptères mâles,"* B (?) 8vo, Rouen, 1896, p. 10.

[3] Ch. Féré. *Les perversions sexuelles chez les animaux*, (*Rev. phil.*, 1897, vol. XLIII, p. 499.)

[4] Raphaël Dubois. *Sur le rôle de l'olfaction dans les phénomènes d'accouplement chez les papillons.* (*Ass. pour l'avancement des sciences*, 1895, 1re partie, p. 239.)

mori, female butterflies of various species, and he saw the male *bombyx mori* trying to copulate in spite of its being impossible on account of the position of the organs.

I proved my hypothesis experimentally in the following way.[1] I had a large number of cockchafers collected, which were separated according to sex. The next day a fixed number of males and females were placed in a large glass vase filled with leaves. The cockchafers which were copulating were set apart, and, as they separated, the males that had done duty (*émérites*) were placed with a corresponding number of new males in a suitable receptacle.

Further, some males, that had been isolated for at least twenty-four hours, were impregnated with the odours of females by plunging the ends of their tails in the female cloaca, into which certain glands empty themselves whose exciting property for males has been known for a long time.[2] These males were placed with an equal number of new males, that had not been impregnated, in a receptacle similar to the afore-mentioned, in which they could be watched.

There were, therefore, three groups: (1) one of new males; (2) new males together with males artificially impregnated with the odours of females; (3) new males together with old (*émérites*) males which had recently had normal relations. The impregnated and the old cockchafers were made recognisable by the cutting of an elytron.

[1] Ch. Féré. *Expériences relatives aux rapports homosexuels chez les hannetons*, (*C. R. Soc. de Biologie*, 1898, p. 549.)

[2] Straus-Durkheim. *Consid. gén. sur l'anatomie comparée des animaux articulés, auxquelles on a joint l'anatomie descriptive du melolontha vulgaris* (*hanneton*), 1828, 4to, p. 300.

The following table shows clearly the result of the experiment:—

	Number of couples in the experiment.	Number of homo-sexual copulations.
(1) New cockchafers	300	0
(2) New and impregnated cockchafers	208	2
(3) New and old *(émérites)* cockchafers	210	17

In these nineteen couplings, all the "passives" had an elytron cut, *i.e.*, they were chosen by the new males from among the impregnated ones which had previously copulated in the normal way. In the case of two couplings, one of the second group and one of the third, the "active" and the "passive" cockchafer, had an elytron cut. Such exceptions only prove that the cutting of an elytron does not hinder sexual excitement, and this copulation belonging to the third group shows that sexual excitement may occur in the male cockchafer after an interval of twenty-four hours.

The large number of homo-sexual copulations occurring in the third group seems to show that the fatigued state of the cockchafers, which had just performed normal coition, predisposed them to a passive part. But the most favourable condition was the retraction of the penis; for, as M. Laboulbène had already seen, and I have verified the fact, it was the sheath of the penis and not the anus that was penetrated. Boas's drawings make it easy to understand how it is that penetration can only occur in a state of rest.[1]

The state of rest, which was quite natural to the *émérites* cockchafers, was not the sole favourable condition; it was necessary besides that the attention of the new

[1] J. E. V. Boas. *Organe copulateur et accouplement du hannéton.* (*Oversigt over det Kgl. Danske Videnskabernes Selskabes, etc.* Copenhague, 1892.)

or rested animals should be attracted by the odour of the female. There were no victims among the unimpregnated males, whether they were isolated males or whether they were living with females.

The importance of smell may perhaps be further illustrated by the following experiment. Fifty male cockchafers, whose antennæ had been cut off, were placed in a well-aired box with an equal number of females, and did not in two days copulate in a single instance, whilst in another box containing the same number of intact cockchafers there were eighteen copulations.

When cockchafers in the act of copulating are killed in order to preserve them, it sometimes happens that they are separated; still, not to mention two couples that were used for dissection, I can still show thirteen homo-sexual couples. They are cockchafers that have been entrapped, rather than inverted or criminal cockchafers. So long as such entrapping conditions have not been excluded, observations of isolated facts cannot prove the existence of the voluntary or instinctive inversion which has been predicated of these insects.

Several of the observations concerning cockchafers required confirmation.[1]

(1) When an equal number of both sexes were put together, homo-sexual relations never occurred. The same thing happened when new males were collected together and the females excluded.

(2) A new male rarely copulated with another male that had been artificially impregnated with the female odour.

(3) Males that had just been separated from the females were very often observed to submit themselves to the new

[1] Ch. Féré. *Expériences relatives à l'instinct sexuel chez le bombyx du mûrier*, (*C. R. Soc. de Biologie*, 1898, p. 845.)

males. This last fact indicated that the tendency to the passive rôle in homo-sexual relations is favoured by fatigue.

The fact that some males impregnated with the female odour, without having had sexual connection, became victims of fresh males, seemed to indicate that the female odour had acted as a specific stimulus on the fresh males who were "active" in the copulation. The influence of impressions of smell, of which the antennæ are said to be the organs, could be further confirmed by the experiments in which the male cockchafers that were deprived of their antennæ had had no sexual relations with the females that lived with them in equal numbers.

I repeated these experiments with silk-worms, which were carefully isolated and watched from the time they left the cocoon.

(1) When the males were put together with an equal number of females no instances of homo-sexual connection occurred. When the males were deprived of females, periods of agitation were observed among them, but abnormal relations never resulted.

(2) The males whose tails were soaked in liquid coming from the females, never yielded to the fresh males that were placed in contact with them.

(3) The old (*émérites*) males that had just been separated from females and placed with new males very often allowed them to couple by means of the genital organs. This coupling may last half-an-hour or an hour, even longer; and then the passive silk-worm begins to move and frees itself. Attempts to preserve the coupling when the silk-worms were dead, with a view to dissection, failed.

(4) The silk-worm that had just left the female, was much less exhausted than the cockchafer under like circumstances, and it is often able to resist the attempts

of the fresh males. But it can be made artificially passive to a remarkable degree by cutting the antennæ close to the head.

Immediately after the section of the antennæ, it stops moving, and submits to copulation, if another male is there to try it. The same section may, but more seldom, have the same effect on males that have had a long rest after a normal coition, or even on fresh males.[1]

(5) Males which, after having had normal connection, have been deprived of their antennæ and have let themselves be subjugated by new males, can recover their sexual activity and after a short time again have normal relations with females.

This last fact demonstrates that though the antennæ are the organs of smell, they are not indispensable to sexual function. This conclusion can also be drawn from the experiments of M. Balbiani, who clearly saw that the male silk-worms which were deprived of antennæ and did not bestir themselves like the others in the presence of an object impregnated with female odours, were none the less able to fulfil their sexual functions when they came in contact with females.[2] The section of the antennæ causes a temporary state of traumatic shock, during which the sexual function, the most delicate of all, is so far affected that the insect submits to the approaches of another male. But it is not a case of permanent specific action.

The influence of smell on sexual function may appear confirmed by the attraction (not followed by abnormal relations), which is sometimes exercised by males that have been in contact with females over the other males.

[1] Three times out of four, the fresh males whose antennæ have been cut, remain for a time incapable of normal sexual connection and are accessible to other males. The others rush for the female immediately after the operation.

[2] Maurice Girard. *Traité élémentaire d'entomologie*, 1873, p. 87.

A summing-up of the experiments will enable the reader to appreciate the value of the conclusions.

	Number of couples in the experiment.	Number of homo-sexual copulations.
(1) New males	100	0
(2) Old and new males	108	22
(3) Old males with amputated antennæ and new males	82	63
(4) New males with amputated antennæ and new males	54	14
(5) New males impregnated with female odours and new males	32	0

In a word, it is with the silk-worm as with the cock-chafers. Homo-sexual relations only occur in abnormal conditions. One male does not seek for another, except in the absence of females; and homo-sexual relations are only possible if the male has been made complaisant through sheer exhaustion, such as may be caused by recent coition or a traumatism. Until the contrary has been proved by experiment, spontaneous sexual inversion among silk-worms may be denied.

In other cases, moreover, one may note the relation that exists amongst animals between loss of the so-called normal sense and disorders of sensibility. Homophagy in dogs may be connected with a sensorial defect.[1]

[1] Ch. Féré. *Remarques sur la perte du sens moral chez le chien présenté par M. Richet*, (*C. R. Soc. de Biol.*, 1892, p. 148.)

Devices similar to those we employed have been used in cross-breeding among the more highly organised animals, and fertile copulations have resulted.

Proof of the existence of congenital sexual inversion, as it is understood among men, is no more found in the couplings of male insects than in the abnormal couplings of other animals. There is no proof that the animals in question are incapable of renewing normal relations, when they return to normal conditions.

If the existence of an animal tainted with sexual inversion, in however slight a degree, be admitted, it would have little chance of surviving the treatment it would receive from its congeners. In any case it would be certain not to produce offspring, as nothing could induce it so far to conquer its tendencies as to attempt to procreate.

Congenital sexual inversion seems to belong exclusively to man. It is probable that the toleration experienced by inverts in their environment and their ill-considered training, may exaggerate the intensity of their tendencies, and even their number. It was time to protest against such training.[1]

It can scarcely be asserted that functional anomalies may exist without an abnormal anatomical condition. Indeed, a great number of facts go to show that anatomical anomalies are transmitted by heredity, and that the anomaly sometimes becomes aggravated in the transmission.[2] Prudence, therefore, prescribes the avoidance of reproduction on the part of any individual who presents

[1] Ch. Féré. *La descendance d'un inverti. Contribution à l'hygiène de l'inversion sexuelle*, (*Revue gén. de clinique et de thérap.*, 1896, p. 561.)

[2] Ch. Féré. *La famille névropathique, théorie tératologique de l'hérédité et de la prédisposition morbides et de la dégénérescence*, 1894.—*L'hérédité tératologique* (*Journ. des connaissances médicales*, 1896, pp. 125, 132, 139.)

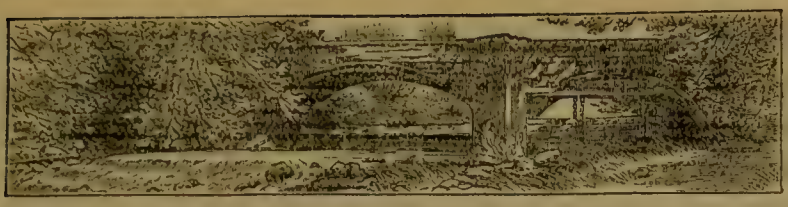
even slight anomalies of the genital function, and it forbids one to encourage such reproduction.

It is quite fashionable to give as an example the art of selection practised by breeders in the matter of domestic animals. The practices of breeders are not in all instances worthy of serving as a pattern from our own point of view.

M. Cornevin[1] records the fact that he saw in a Hungarian stud a healthy stallion which, when placed near a mare on heat, never got an erection. In order to produce it, a stableman had to crack his whip and let it feel the sting of it on its legs from time to time. And the proportion of fecundations was not observed to be less among the mares with which it copulated than with those that were mounted by other stallions. This animal furnishes a good illustration of the morbid influence of pain and of painful emotions (masochism) on the genetic functions. This influence, which was well known in ancient times, throws light on an anomaly, which it can hardly be advantageous to spread or to aggravate. It would be at least as interesting to be informed regarding the value of the stallion's offspring as regarding their number.

Isolated or collective anomalies of sexual gratification only occur among animals as reflex or automatic phenomena. Their manifestations, however frequent they may seem, do not by any means imply that they are legitimate among men, in whom they can only appear when their condition is like that of animals, *i.e.*, divorced entirely from education, the aim and object of which is to restrain animality for the benefit of humanity.

[1] Cornevin. *Perversion du sens génésique chez un étalon*, (*Arch. d'anthropologie criminelle*, 1896, p. 95.)



CHAPTER IV.

ANOMALIES OF PARENTAL LOVE IN MAN.

UNDER the heading of sexual perversions, only perversions connected with sexual relations are generally included. But the history of the evolution of sexual instinct teaches us that the sentiments relating to the offspring, and to the spouse who helps in their upbringing, have also become instinctive in the course of generations. The most complex phenomena of instinct, those that are last acquired, are the most delicate and the most liable to dissolution, not only through disorders in the nutrition of individuals, but also through unfavourable conditions of environment.

The sexual instinct in man is not liable to be troubled in its first manifestation alone; it may also be disturbed in the ulterior phases of the evolution of the offspring during pregnancy, or at the moment of confinement, or during education. Although facts of this kind have been but slightly studied in the human species up to the present time, they are not without importance. We shall now limit ourselves to a few general points, and will presently return again to the subject.

The birth of illegitimate children must be considered a sign of the dissolution of instincts connected with sympathy between the sexes; and yet another symptom is divorce, favouring the abandonment and neglect of children.[1] Houzeau remarks that in the case of several animals it is only during suckling that there are intimate relations between mother and young. The female feels obvious pleasure in the suckling. The first touch of her baby's lips on her nipple has been for many a woman the *fiat lux* of maternal love. Some mothers prolong suckling for their own pleasure. Mammary suction, as everyone knows, excites in some women a pleasure apart from the mere nursing; they indulge in it in order to satisfy their sexual desire. Hyrtl, in his topographical anatomy, quotes from Hildenbrandt the case of a woman who brought about such a lengthening of her breasts that she was able to suck them herself.[2] The desire of evacuation also plays an important part in the nurse. The theory which J. J. Rousseau puts forward in the essay on the origin and basis of equality among men is not improbable: "The mother at first suckled the children because of her own need; then, when habit had made them dear to her, she nourished them because of their need." Among primitive peoples maternal love seems to awaken at the same time as suckling. Though the mother often kills the child she has not suckled, infanticide is rare later on. But just as in the progress of evolution love is no longer exclusively allied to the development and functioning of the genital organs, so maternal love is no longer exclusively connected with the development and functioning of the mammary glands and with the correlative care which the child requires. It

[1] G. Bonjean. *Enfants révoltés et parents coupables*, 1895, p. 129.

[2] J. Hyrtl. *Handbuch der topographischen Anatomie*, 5th ed., 1865, vol. I, p. 552.

will be at any rate interesting to study this parallel and see how often it holds good.

Observation shows that as a general rule, in most species, love of progeny, considered as an instinct, evolves on lines parallel with the maturing of the egg. Certain preparations often precede the end of gestation; and at the birth of the little ones, the parents, each in varying degree, are ready to bestow on them the care necessary for their existence and development. The parallelism between the evolution of the family sentiments of parents and the biological evolution of their offspring is a condition as indispensable to the continuance of the race as sexual attraction. This correlation, which one is tempted to regard as a general truth, is not easy of corroboration in animals, because, with the exception of the rare instances in which their acts can be attentively observed, we can hardly guess at the feelings of animals save by their analogy with feelings which we imagine we may experience ourselves in like circumstances. It is thus one may assert that infanticide among animals can be explained by a condition which is effective in the human species, and about which we can obtain some information.

In the human species, the evolution of the love of progeny is not always parallel with the evolution of the offspring.

A foreshadowing of this sentiment may occur in both sexes even before the appearance of sexual desire. Love of children may be independent of the sexual function. But the conditions in which it shows itself independently of that function may help to throw light on several important factors in the love of progeny. Though the manifestations of it are more common in the feminine sex, they are not confined to it. Little girls show their love of children

very early in their games, their liking for dolls, etc. Love of dolls has been known to be a definite substitute throughout life for love of children, and sometimes coincides with other anomalies. Love of dolls sometimes continues among women to an advanced age, or it is replaced by another idiosyncrasy, namely, love of animals.

Love of little ones among young children seems to be especially connected with the pleasure of power, protection, authority, approbation, etc. Several of these elements are found in the complex sentiment of love of offspring. Love of little ones may last till youth and later without being allied to any emotional perversion. It may appear for the first time with intensity concurrently with sexual attraction. Numerous examples are furnished by everyday observation in which unavowed matrimonial tendencies are betrayed by tender feelings with regard to children, among adolescents or adults of either sex. Love of children of the same sex may be a sign of a tendency to sexual inversion, especially in men.

This love of children is very various in the date of its appearance, its intensity, and its duration.

The variations are common, especially in the case of fathers, whose love of children has no physiological basis as in the case of the mother, but is rather a product of social evolution. The weakness or absence of paternal love is not uncommonly noticeable. A father, after the act of fecundation, has nothing to do with the evolution of the product of conception. His solicitude regarding it is chiefly connected with the feelings that attach him to the mother. It is indeed well known that these feelings may be so strong as to manifest themselves in physical phenomena. It is not very uncommon for husbands to share the

vomitings that occur in pregnancy. Weir Mitchell[1] has given instances of it that could easily be multiplied. Vomiting is even said to have been observed in the husband before there was any definite knowledge of pregnancy.[2] These facts enable one to understand how, by a sort of moral contagion, the father may share the affective state of the mother during pregnancy and at the moment of child-birth.[3]

The "couvade" is an eccentric custom which obtains among various peoples. It consists in the husband's more or less faithful imitation of his wife's child-bearing; and consists principally in a period of rest in an attitude of suffering. The custom has been attributed to the desire of the father to take in every respect the place of the mother, at the time when patriarchy was substituted for matriarchy. It has also been attributed to the idea of transmitting manly courage to the children by the example of patience in enduring pain.[4] This explanation is not based on facts of observation, and neuropathological clinic suggests another which is not without probability.

Cases of such contagion are probably more common than might be imagined from the scarcity of medical literature on the subject. Since, twelve years ago, my attention was first drawn to it by reading the lectures of Weir Mitchell, I have met with three cases of the kind which all occurred in neurasthenic subjects. I shall relate succinctly the chief circumstances of one of these cases, because other disorders

[1] S. Weir Mitchell. *Lectures on Diseases of the Nervous System, especially in Women*, 2nd ed., 1885, p. 63.

[2] Hamill. *Morning Sickness in the Husband*, (*New York med. journ.*, 1888, XLVII, p. 635.)

[3] Ch. Féré. *Contrib. à la pathologie de la sympathie conjugale; une interprétation physiologique de la couvade*, (*C. R. Soc. de Biol.*, 1899, p. 258.)

[4] Ch. Letourneau. *L'évolution du mariage et de la famille*, 1888, p. 394.—C. N. Starcke. *La famille primitive, son origine et son développement*, French translation, 1891, p. 49.

accompanied the vomitings, indicating that imitation is not the sole factor in the question. Moreover, these cases are especially interesting as regards the interpretation of the custom of "couvade."

Observation I.

Conjugal sympathy; "couvade."—On different occasions covering a period of ten years I had under observation a neurasthenic whose psychic troubles were limited to indecision and scruples. By changes of *milieu,* he passed long periods of time in sound health which were always interrupted by a project of marriage. This would arouse various scruples in him, and would end in a neurasthenic crisis and renunciation of marriage. However, in 1895, his neurasthenic scruples were overcome by a remarkable coincidence of favourable circumstances. He married under the best possible conditions. For eighteen months there was no question of neurasthenic troubles. I saw him again in May, 1896. He was then 32. He complained of vomiting, which had begun ten days before and occurred either in the morning a short time after waking or after the midday meal. The midday vomit consisted of food, and it had taken place the day before, and that very day. The morning sickness had occurred every day with wonderful regularity, and he brought up what seemed to him about a quarter of a pint of a clear, viscous liquid. In each case the vomiting was preceded by a nausea that came on suddenly. He gave of his own accord an explanation of his sickness; his wife had been *enceinte* two months and a half. In the evening of the day on which he had been attacked, his wife, who up to that time had shown no signs of any particular disorder, told him on her return from a walk that she had had nausea and had brought up some glair. She had completely recovered, and had not had any return of the feeling up to the time when he was himself taken ill the next morning. He had been greatly struck by his wife's story, because he said the women in his own family used to vomit during pregnancy; his mother, his aunt, and his two sisters, had, at each pregnancy, suffered from uncontrollable and alarming fits of vomiting. His (my patient's) mother later on confirmed this information, and stated that his wife had only had seven or eight fits of nausea accompanied by a slight vomiting of glair, which the husband had not witnessed, and which had been carefully kept from his knowledge. Yet he vomited every morning for three weeks; the nausea came suddenly, without being preceded

by any conscious mental representation. He never had time to use the preventive measures that had been recommended him. The vomiting stopped immediately he left home, and did not recur again on his return, which he could not postpone for more than eight days. All went well till November; then his wife, who was approaching her term of confinement, began to complain of pains in the kidneys. Thereupon her husband began to complain of lumbar pains and of weakness in the lower limbs. At the end of two days it became very difficult for him to walk; he had an intense and continuous cephalea, sleep almost disappeared, and it used to be interrupted by violent cephalic pains that caused him to cry out. He was taken to his father's house in a state of acute neurasthenia characterised by persistent anxiety. He was incessantly pre-occupied with the risk of death his wife was incurring; he was hurt by all sensorial excitations, fearing light as much as noises and smells, and uttering shrieks at every change of position—cries which caused rachidian pains. The skin of the abdomen and the mammary regions was exquisitely sensitive. No hysterical stigma; the testicles were not painful; there was no modification of the patellary reflexes. When he heard of the happy ending of the confinement, there was a relaxation of his anxiety. But although his alimentation was always sufficient, he did not really begin to get better until he saw his wife again in three weeks' time. From that moment, his recovery was rapid.

A secondary pregnancy followed in 1898 at the same time of the year. It had been settled that he was not to know anything about his wife's fits of vomiting or nausea, which occurred as seldom as on the first occasion; but a fit of the kind took place in his presence. It was after *déjeuner* in the morning; and he at once brought up his food. On the following days, immediately he got up, vomiting of glair occurred. On the tenth day he left home and the vomiting stopped. At the end of a week he was able to return without any risk, as his wife was already free from her attacks of vomiting, which were both rare with her and of a mild nature. At the end of October, without any provocation this time, the neurasthenic crisis, in its anxious form, came upon him again. It was, with the exception of a few details, a repetition of the first attack. It followed the same course.

This case of vomiting, like those of Weir Mitchell, may be attributed to contagion. But the neurasthenic crisis that occurred on the approach of the confinement was

accompanied not only by pains but by paretic troubles that do not belong to pregnancy, and appear to be the effects of emotional shock on a predisposed subject. These phenomena constitute a "couvade" which has nothing symbolic in it. Imitation and sympathy combined to bring about a morbid state, which may occur in different conditions of general depression more or less similar to those of neurasthenia. Such conditions are common in the case of persons exposed to privations and inclement weather, and predisposed through ignorance to imitation.

It must not be imagined by any means that sympathetic "couvade" is a mark of the perfecting of paternal instinct. Far from it. It would be much more useful for the progeny if the father worked, in order to ensure the comfort of the mother. This aptitude for contagion is indeed a sign of dissolution.

By dint of reiterated exacerbation of the nipples, men have been known to become capable of suckling a child. This denotes a movement of great paternal affection, seconded by an exceptional anatomical particularity which could only have been brought to light through a sincere attempt.

After the birth of a child, fathers do not all feel love for their own flesh and blood. A considerable number find a partial substitute for it, at any rate for a time, in their attachment to the home. The mother serves as a bond of union between the children and their father; she makes him love them, and gives him confidence to call them his own.[1]

The absence of paternal feeling is not usually a cause of injurious reactions in man. If the father has no feelings of obligation, the children do without him and

[1] J. J. Rousseau. *Emile*, Book V.

suffer little by the privation. It is only when a child is a cause of unhappiness, or at least of embarrassment, that it has to suffer by the absence of development of paternal love. But apart from conditions in which this want of love shows itself by ill-treatment and indifference, it may exist in various degrees. It is manifested either by a decrease or by absence of sympathy, or by the retardation of its development. It is not uncommon to hear fathers admit that their child was, immediately after birth, an object of horror and repugnance to them, and the tender feelings only arose later on, sometimes after a few days or a few weeks, often after months and even years. The evolution is in most instances slow and gradual; habit, and various circumstances that flatter other feelings, help it on. In exceptional cases the development results from a shock which is commonplace enough to indicate the anomaly of the nature on which it acted. A subject, who has had several attacks of hypochondria, felt for many years the utmost indifference to his son, and only began to cherish affection for him when he was over seventeen years of age. He then heard him one day express in warm language an opinion regarding a historical fact which he had himself once shared, and which he had subsequently changed. Sometimes there is a recognition of a physical characteristic in a child, such as the tone of its voice, its manner of walking, its attitudes and gestures, or the recognition of a psychic characteristic, recalling either the father himself or an ancestor, which may awaken paternal instincts. The tardy appearance of paternal feelings may vary with the sex of the child. Such elective sentiments are often very premature, and even precede the birth of the child. The frustration of plans which are laid in expectation of a boy or a girl, and are spoiled by the sex of the child born,

leaves behind a feeling of annoyance, which may vent itself in an antipathy to the child which is generally temporary, but which may be lasting in ill-balanced individuals.

Some variations of the same kind may be met with in the evolution of maternal love. They are of particular importance, because of the influence they exert on conduct.

The love of progeny manifests itself in women, more often than in men, at the same period as the sexual appetite. It may develop after the first sexual relations, apart from any sign of fecundation. It is awakened most often after conception; and, apart from any other sign, some multiparæ are able to recognise the fact of their fecundation by their pre-occupation in making ready for another young one. This pre-occupation may be manifested exclusively in regard to fecundations that will produce a child of a given sex. With some women, vomiting, spontaneous movements of the fœtus, swelling of the breasts, and the appearance of pains take place in the course of pregnancy, either singly or concurrently with normal or pathological physical phenomena that are connected with fecundation or with a period in the evolution of the child. At other times these symptoms only appear after confinement, at the sight of the baby, or some time later, during suckling.

It is exceptional for the maternal sentiment not to be developed at all; but some women confess that they only feel sympathy for their children after they have cared for them, as a matter of duty, for several years. The delay in the growth of maternal feelings usually diminishes with each fresh pregnancy, and it is particularly in multiparæ that the retardation of maternal affection develops as a means of

prevention. A woman, who had had seven children, only felt maternal affection on the birth of a child when she had reached her fourth pregnancy. Sometimes the sex of the child causes a greater retardation than usual of maternal affection. It would be interesting to study any probable relations existing between mammary functions on the one hand, and maternal love on the other.

It is difficult to obtain evidence that would establish the relative frequency of anomalies in the evolution of maternal feelings. But from the standpoint of the special feminine form of crime, namely, infanticide, it is important to note the avowal of it by many women, who do not attempt to make excuses for it or allege extenuating circumstances.

Man forgets more easily than woman that love implies consent, and often uses brutal means, such as violation and rape, in the pursuit of sexual enjoyment, not always sparing his own offspring. Incest is much more common in men than in women.

We shall see that, under certain conditions of hereditary or congenital predisposition, under certain physiological or pathological conditions which occasion a general depression of the organism, quite common-place incidents suffice to provoke perversions of the sexual instinct. Anomalies in the evolution of parental instinct, precocity no less than retardation of its evolution likewise indicate a tendency to perversion if exterior conditions should lend themselves to it. Violent reactions, unconnected with any other apparent psychopathic disorder, may be caused by general depression of a physiological order, due, *e.g.*, to child-birth or suckling, quite apart from any pathological condition, or by depression of a social kind,

due to misfortune or disappointment of various kinds.

These reactions are marked by abortion, infanticide, desertion and neglect of children, and rupture of conjugal bonds. From this mere list it may be guessed how frequent are the manifestations of the dissolution of the most complex instincts relating to the sexual function. There is no need of statistics to show that the instincts which are most often tainted in degeneration are the loftiest and the last to be acquired.

The most common form of the dissolution of parental love consists in the absence of care in bringing up children, the toleration of reflex and instinctive acts and of tendencies that are utterly antagonistic to hygiene and morals. The absence of proper education suppresses all chance of adaptation to environment. The child who is badly brought up is, like the congenital degenerate, a kind of exile in his social environment and in the system of nature, and the two together at last eliminate him. Such defect in adaptation is not without importance in the study of the retrogression of family instincts. The decadence of children, which destroys harmonious relations between them and their parents, results, in the second place, in also destroying intimacy and good understanding between the parents.[1] Love of the children is the basis of the evolution of conjugal feelings. The dissolution of them is often the consequence of the dissolution of conjugal feelings.

We have seen how woman's moral evolution is based upon her right to hold property. The extension of this privilege, together with the prerogative of will-making, will act in favour of the moral evolution of paternity by strengthening family discipline.

[1] F. Nicolaï. *Les enfants mal élevés*, 18e éd., 1899, p. 49.

Sometimes parents have been known to feel systematic antipathy, without the least motive, towards one of their offspring.[1] Such a dislike becomes contagious, affecting the partner in wedlock and the other children, and plays an important part in juvenile criminality: the victim of ostracism rebels, or runs away from home.

[1] L. Albanel. *Le crime dans la famille*, 1900, p. 66.

CHAPTER V.

ANOMALIES OF SEXUAL INSTINCT IN MAN.

ANOMALIES of the sexual instinct are distinguished particularly by an absence of harmony between the psychic and somatic evolution. Troubles of nutrition may act upon the sexual instinct, like troubles of evolution.

I.

Defective evolution of the organism may be shown by precocity, retardation, or perversion.

Without dwelling at present on perversions, which will be studied separately, we must call attention to the importance of anomalies of evolution or involution from the standpoint of degeneration of the species (Parodixie of Krafft-Ebing).

Precocity in the evolution of sexual instinct coincides generally with a certain degree of exaltation both among women and men. This is a fact that should be taken in connection with Hannover's observation, that the periods of women whose menstruation is precocious occur at

somewhat shorter intervals than is the rule. Precocity of sexual instinct, apart from the fact that it is often hurtful to the individual, is not favourable to the species. It is known that precocious procreation often results in defective progeny, and premature sexual relations seem often to be a cause of sterility. The bad effects of precocity on the offspring may be seen even in cases in which one of the spouses has reached complete development.

The taint is more marked when there is a want of balance between the development of the instinct and that of the sexual organs. This lack of harmony generally causes sexual perversions, or is coincident with them. At the same time, sexual inversion often occurs in children whose genital organs are not prematurely developed.

The first manifestations of sexual instinct at puberty[1] are often peculiar for their absence of selection. Age and the qualities likely to detract seem to be a matter of indifference, becoming intensified in cases of precocity, in which bad examples may cause depravity. The sexual indifference of puberty has suggested the idea that sexual inversion may be an arrest of development.[2] The imitativeness, which enables normal sexual acts to be performed at a precocious age, may be based on heredity; that which, on the contrary, results in the performance of abnormal acts reveals a dissolution of ancestral acquisitions which is allied to degeneration, to a disorder of embryonic evolution that may sometimes be detected by certain morphological characteristics.

Cases in which onanism originates in a local irritation caused by a phimosis, balanitis, oxyures of the rectum or the vagina, etc., should be kept distinct from the others.

[1] Marro. *La Pubertà.* Torino, 1898.

[2] Havelock Ellis. *Studies in the Psychology of Sex*, 1897, vol. I, p. 39.

Reflex scratching produces pleasant sensations, and the desire for them becomes a habit. These bad habits, which are often of early growth, are in the first instance independent of sexual excitement.

Instinctive perversion appears clearly in one of Marc's cases, in which precocious onanism coincided with other instinctive perversions.

Retardation of evolution, if it were merely an isolated anomaly, would possess no further importance, so far as the species is concerned, than that of delaying the chances of reproduction; but observation proves that the delay is often coincident with anomalies, and that it seems to bring about premature decay. Experimental teratology proves, besides, that conditions which are harmful to evolution generally produce anomalies and premature decay, simultaneously with a retardation of development.

Senile precocity often appears in individuals who are affected by infantilism or persistent juvenility. The same correlation is often observed in the evolution of sex. But precocious evolution is not always spontaneous. It may be provoked by illnesses that affect nutrition, or by local affections of the genital organs. It may be beneficial to the individual, but it is prejudicial to the species, at any rate by diminishing the chances of a numerous progeny.

As for retarded evolution, it may appear at first sight advantageous to the individual and to the species, as showing an exaltation of vitality. It is well to make reservations. The deterioration of the means of sexual attraction, when it coincides with activity of the sexual instinct, often inspires more or less depraved means of conquest, which are sometimes seriously harmful. We also know that the children of aged parents are as a rule

defective, even when the parents have married young spouses or spouses of mature age.

These, which are the simplest anomalies of sexual instinct, often result in the propagation of abnormal or diseased offspring, or in sterility. They may, therefore, be regarded as connected with degeneration. If the instinct is handed down by heredity, the reason is that it is connected with peculiarities of structure. Its anomalies are thus allied to anomalies of structure, which may coincide with morphological anomalies.

Manifestations of the sexual instinct at an advanced age need not be always regarded as pathological; but it is not the same thing if they revive after a gradual cessation. Such revival is often the precursor of senile dementia, and it may appear a long time before intellectual weakness sets in. It often appears too in an abnormal shape. The victim of it often addresses himself to children or persons of his own sex. He may only show it in gestures and words, but it is by no means rare for him to reveal his morbid tendencies by more characteristic acts, such as exposure of the genitals, contact, violation sometimes accompanied by violence or flagellation. Senile dements do not even spare animals, which they torture at the same time. Tardieu, Brouardel, and Lacassagne have remarked that in cases of criminal assault the age of the victim generally decreases in proportion to the increase in the age of the criminal. In fact, the dissolution of sex among old men shows itself very often in a desire for immature girls or even young boys.

But sexual desire for children is not peculiar to old men; it also appears in persons who have been exhausted by excesses, and in the cerebrasthenic. This kind of *penchant* may manifest itself precociously in degenerates, and to all

appearances spontaneously, without connection with any pathological condition. Examples can be given from both sexes. Magnan has recorded an instance of a woman twenty-nine years old, who felt an abnormal attraction for a little boy of two.[1]

II.

Sexual attraction sometimes appears suddenly, in the shape of impulsive anguish known as "love at first sight." This systematic and imperious allurement rarely leads to the happiest unions. Upon superficial examination it may be considered sooner as a symptom than as a manifestation of normal sexual instinct, for not only is it noticeable by its proceedings, but it is often remarked in subjects suffering from nervous defects. In such explosive shape love commonly shows itself in erotomaniacs, and they easily become persecutors. This anomaly is most frequently noted among women.

Here we have a picture of mental confusion, such as is observed following a physical upheaval: something astounding, in the physiological sense of the word. Such astonishment is not always closely allied to a sympathetic feeling which may blossom later. Sometimes the first sensation is one of inexpressible fear or vague anxiety, "an inward movement which causes a feeling akin to fright, by reason of its violence."[2] In other instances it is a kind of prescience. "It is at one and the same time an illumination of the dark clouds that hide the future from us; a presentiment of the pure joys of reciprocal

[1] Magnan. *Des anomalies, des aberrations et des perversions sexuelles*, (*Ann. méd. psych.*, 1857, 7e série, vol. I, p. 455.)

[2] H. de Balzac. *Une fille d'Eve.*

affection, and the certainty of both understanding each other."[1]

One of the most striking characteristics of love at first sight is its suddenness. He who is gripped by this imperious passion cannot better compare himself than to the Pharisee, struck down on the road to Damascus, and who arises to find himself blinded, and not only a Christian, but even a martyr.

Love at first sight is often accompanied by physical phenomena; a kind of oppression, tremor, spasms, electrical shocks, and vertigo, as in the case of Berlioz. These symptoms may be compared to the indispositions of sorcerers when their rods point to the presence of water.[2]

This form of attraction rarely appears simultaneously in both parties concerned. Nevertheless, Shakespeare shows it in "Romeo and Juliet," and it is again noted in the following case. We refrain from discussing its nosological value, not possessing documentary evidence.

Garibaldi, in his autobiographical memoirs, writing about his first meeting with Anita, narrates a personal experience which deserves attention from every point of view.

"We remained," he says, "in silent ecstasy, looking at each other like two persons who had met before and who sought for remembrance in their respective features. At last I saluted her by saying, 'I think you are mine?' I knew very little Portugese, and uttered these bold words in Italian. Be that as it may, there was magnetism in my insolence. I had made a knot that death alone could untie; I had discovered a well-guarded treasure of great price."

The foregoing description is interesting, not only because it is a fine example of sudden attraction and its imperious

[1] H. de Balzac. *La vieille fille.*

[2] W. F. Barrett. *On the So-called Divining Rod*, (*Proceedings of the Soc. for Psychical Research*, 1900, vol. XV, part XXXVIII, p. 299.)

character, but also because it chronicles the connection between love at first sight and false remembrance.

This latter illusion causes us to fancy that some object, coming under our notice for the first time, has already caused us to experience the same sensations. In ordinary cases, the sense of sight is alone called into question. The phantasy of the "already seen" is met with in literature under various disguises. Wigan has noticed it fully, and this phenomenon seems so frequent nowadays, so ready to crop up under such varying and shadowy circumstances,[1] that it becomes difficult to fix its value as a symptom. It is, however, no normal manifestation, and we are forced to agree with Crichton Browne, who says that it generally appears in neurotic individuals, and may even be the sign of a morbid state.[2] Hughlings Jackson, in the same way, quotes a case in which false memory constituted the aura of an epileptic fit. Crichton Browne alludes to a like fact. These false remembrances, always showing themselves in the same manner, linked by constant association, must not be confounded with identical isolated illusory reminiscences, manifesting themselves, although rarely,[3] to epileptic sufferers (Neumann, Jensen, Sander) as well as to other neuropaths. Besides, false memory occurs just as well in the aura of megrim as in that of epilepsy.[4]

The connection between false memory and love at first sight, as well as their morbid origin, can be satisfactorily noted in the following instance:—

[1] Royce. *Hallucinations of Memory and Telepathy*, (*Mind*, 1888, vol. XIII, p. 224.)

[2] J. Crichton Browne. *On Dreamy Mental States*, 8vo, 1895, p. 6.

[3] E. B. Leroy. *Etudes sur l'illusion de fausse reconnaissance chez les aliénés et les sujets normaux*, th. 1898.

[4] Ch. Féré. *La fausse réminiscence dans l'aura de la migraine*, (*Journal de neurologie*, 1898, September 5.)

Observation II.

(Summary.)[1]—*Epilepsy, vertigo, false remembrances, prolonged fits. —Love at first sight.*

A. B., 24 years of age, belonging to a family of psychopaths. A. was born after full gestation, had a good constitution, and no neurotic worries trouble him during the first two years of life. His convalescence was slow following fever and a rash. A year later, after having been frightened by a drunken man, he had a fit of convulsions, with loss of consciousness and micturition. Thenceforward, he was subject to sudden pallor with or without swooning, taking place with no apparent reason. He often dropped any objects he held, and frequently stumbled. These accidents were repeated for two and a half or three years, and then disappeared until the dawn of puberty. At school he regularly kept his place among the best pupils.

He was over 14, and his voice was changing, when one morning, while dressing, he was seized with a convulsive attack, accompanied by biting of the tongue, loss of urine, and a long swoon, followed by lengthy slumber. He once more began to be inexplicably clumsy, and was a martyr to vertigo, which generally overcame him at table, or shortly after meals. At that moment, he attracted attention by his strange remarks concerning the dishes served up, things on the table, or the dress of the persons present, which scarcely ever varied. He would suddenly ask his mother why that day she had on some object of dress already worn the day before, not generally putting it on; why a custard had the same flavour as that of the preceding day: or why his helping of potatoes still had the same disagreeable taste. He always alluded to unaccustomed objects, paying no attention to what came daily under his notice. Such were false memories, as they were called by the persons of his environment, and he allowed no discussion or banter concerning his errors, being firmly convinced that he was right in all he said, and never retracting a word. No remarks in this style were ever noticed as relating to auditory or tactile impressions. These false memories were mostly isolated, but from time to time they were followed at once by a fit of vertigo.

Like the rest of his troubles, these false remembrances appeared at greatly varying intervals; often several days running, or even many times in the same day, and then there was a period of rest during a week or two, rarely more. This state of things lasted many years. These accidents were considered mere eccentricities, but nevertheless

[1] Ch. Féré. *Le coup de foudre, symptôme*, (*Revue de médécine*, 1900, p. 581.)

it was remarked that when giddiness and false reminiscences were more frequent, his memory seemed to weaken now and again, while it was more difficult for him to study his lessons. He was nearing the age of eighteen, when, after his examination for the degree of bachelor, he had a nocturnal fit of convulsions, with biting of the tongue and loss of urine, which was put down as the result of fatigue, and all the more easily neglected as every sign of giddiness and false remembrance seemed to fade away. He continued his studies for two years without ever suffering from the anomalies of memory which had been conspicuous before, and went through one year of military service without neurotic troubles being noticed.

He remained well for a few months after his return home. One night he woke up with a feeling of heaviness in the stomach and vomited his last meal. Scarcely had he regained his couch, when he was seized by a fit of convulsions similar to his preceding attacks. It left him all the following day in a kind of stupor, from which he could only be roused for a short space of time. Since then, vertigo and false memories have returned. The advent of both is announced by a change of expression easily recognised by his mother, and which she describes by saying that his eyes "go in;" the lower lids droop, and assume a dark hue. She believes that these physical changes existed formerly under the same circumstances, but were certainly less marked.

The fits of vertigo are not always ushered in by false reminiscences, which often occur alone. They always arise under the same circumstances: during or after meals. From time to time the vertigo is more serious. These fits of giddiness were accompanied twice in one day by backward falls.

It was after these accidents that I saw the patient for the first time in June, 1898. He at once underwent a course of treatment with bromides. The giddiness disappeared, and the reminiscences gradually faded. He became reassured; began to follow his treatment very irregularly, and eluded all observations in this respect. When a serious of fits of vertigo came on, he once more had recourse to bromide which he would drop again a few weeks later.

At the end of 1899, he was lunching with his mother and one of her female relatives, fresh from the country, and whom he had never seen. She was about forty, a woman having nothing particularly attractive about her. His eyes "went in," as his mother used to say and a moment later he was on his knees at the feet of the lady visitor, giving vent to the most ardent sentimental utterances. It was very difficult to quiet him. He declared he had received notice of this visit in a

dream of the night before. Such a warning could not lead him astray; he felt unknown agitation. Nature urged him on. All this was explained without the least fury; he felt that what he demanded could not possibly be refused. The female relative leaving the room, the mother explained to her son that her guest was a married woman and the mother of a family; that she loved her husband and her children; and that she was almost double my patient's age, but he felt his position could be upheld by unrefutable arguments. Suddenly, he grew pale, and was seized by a fit of convulsions resembling former attacks. He awoke from his torpor at the end of twenty minutes, complaining of pains in the head and an invincible longing for sleep. He went to bed and slumbered until the next morning, being uneasy all day, but saying nothing. At night, after dinner, his looks became strange in the manner already shown; he twice called the person who had been the object of his erotic manifestation the day before by her name, and falling backwards, had a fresh fit of convulsions. He fancied he could see that female in the same attitude as when he addressed her in the first instance, and he thinks that he repeats her name despite himself. He then becomes unconscious.

He realises perfectly that he is under the influence of some morbid allurement, but remains convinced that he was warned by a dream; having experienced an upheaval of his being which he cannot forget, as he never felt anything of the same kind before. He is quite certain that should he meet his mother's relative, he would be spurred on to do something foolish.

The first scene and the reminiscences which since figured when the fits of vertigo came on are unaccompanied by any local phenomenon of sexual excitement. There is naught but pure love. Since the last convulsive attack the false memories have not reappeared.

In the foregoing example, the morbid character of explosive attraction is thoroughly demonstrated by accessory facts. The connection between the initial shock and the illusory reminiscence seems to be sufficiently established by the conviction of a former dream, not mentioned before the shock. Moreover, it is interesting to note that the false remembrance accompanies the true reminiscence which is now manifested in the aura of the

fits of vertigo, and which has been classed by Hughlings Jackson among intellectual auræ.[1]

Such fulminating attraction, as well as love at first sight, may form epileptical manifestations. It will be no surprise to note these allurements in emotional degenerates who are generally subject to epileptical outbursts. But their effects may be produced under other influences, as it is again seen in a category of subjects whose morbid state, if often increased by congenital defects, may be entirely acquired in sufferers from neurasthenia, which is the same as saying that a great number of morbid conditions may induce this kind of impulse. In such a connection, the following instance seems worthy of notice :—

Observation III.

(Summary.)—*Neurasthenia following on moral emotion.—Confused desires.—Love at first sight.*

S., 52, retired tradesman, belongs to a neurotic and arthritic family, and has always enjoyed good health until the last few years. He started in business and got married early in life; has always lived regularly, and if sinning through any excess, it has been an excess of hard work. With the exception of the demise of two children, his moral career has not been more troubled than his physical life. His wife has been ill with a malady of the womb of a cancerous character, causing her to linger wretchedly for the space of two years. In the first years of nursing his better half, he suffered from insomnia, and shortly afterwards physical exertion, which he loved, became repugnant to him. This was all the more strange, as he possessed remarkable vigour, allowing him to indulge in most strenuous sports. He became vacillating, hesitating at each stroke of business, and fully discouraged as soon as he was alone, principally at night. Then came dyspeptic derangements, soon followed by noteworthy loss of adipose tissue. He turned his business over to his son, so as to be able to go on caring for his wife. He was then able to sleep in the daytime, so that

[1] Hughlings Jackson. *On a Peculiar Variety of Epilepsy, and Intellectual Aura*, (*Brain*, 1888, vol. XI, p. 179.)—Ch. Féré. *Les épilepsies et les épileptiques*, 1890, p. 82.—*Note sur la réminiscence dans l'attaque d'épilepsie*, (*Jour. méd. de Bruxelles*, 1897, No. 22.)

despite numerous sorrowful nights out of bed, he seemed as if about to pluck up courage, when his wife rapidly succumbed to uræmia.

His neurasthenic troubles increased. He became irritable, and the slightest noise or change in the lighting of a room caused him pain. What worried him most was a cloudy craving that besieged him by fits and starts. This was an indefinite sensation of anxious need, leading to physical as well as mental anguish, but he was powerless to realise whether he yearned for eatables or drinkables, sensorial excitement, activity, or rather all those feelings meeting and combined. He rushed at any food or beverage that was handy, and was at once relieved after the smallest quantity had passed into his stomach. If he could not put his hand on anything, he ran out, and walked as fast as he could; fatigue soon quieting him.

Under the influence of tonics and hydropathic discipline, his neurasthenia was attenuated in a notable degree. He could take walking exercise with greater ease, and it caused him to sleep a little. Nevertheless, he did not overdo it, having remarked that fatigue brought on a sensation of vague and anxious craving which had often forced him to rush into a *café*, and swallow spirits which did not agree with him at all, as he was immediately seized with fits of vomiting. For the last few years he had lived in a state of strict continence, which was not at all irksome to him, but he remarked that as his strength returned, sexual excitement intervened during his fits of vague yearning. If he happened to be in the street, he quickened his pace to follow any woman, although her back would be all he had seen of her. This pursuit helped him along in his walk for some short space of time, and then suddenly fatigue broke him down, causing him to return home like a whipped cur. There were no more signs of sexual excitement, but an overwhelming need of rest. One day, when his obsession seized him in the street, and he was following a woman whose shoulders only had been seen by him, another female crossed his path. He felt himself irresistibly impelled towards her, accosting her point blank with a most pressing invitation. He was received in such a manner, with more scorn than anger, that it sufficed to bring him to his senses; but he was immediately overwhelmed with a feeling of giddiness, causing him to take refuge in the first shop he reached, and where he was some minutes before he could recover from his confusion.

This scene brought about a recrudescence of his neurasthenia, lasting several months more. The patient refused to go out alone, for a long time after the disappearance of his anguish and cravings. In spite of being cured, he still clung fast to his conviction that the person he

had accosted, because he had fallen in love with her at first sight, was exceptionally beautiful. His sudden infatuation was therefore justified, he argued, and he had kept an illusory remembrance of her. He was forced to alter his opinion when he chanced to meet her again much later.

The impulses of neurasthenic folks are particularly interesting. Although generally[1] conscious, such impulses are often irresistibly imperative, and may lead to acts fraught with serious consequences. The multiplicity of conditions in which Beard's syndrome can be developed[2] shows us quite sufficiently how numerous are their chances of growth and what an important position they hold in the delinquency. The feeling of vague yearning plays a part too. I know a female suffering from the hungry-evil of neurasthenia, who, when taken with her craving in a linen-draper's shop, where she finds nothing to put in her mouth, buys the first article she sees, without requiring it in the least. This purchase relieves her, but she is conscious of the fact that if she had no money, her anguish might lead her to commit some unlawful offence. When sufferers from neurasthenia feel a desire to eat, the yearning is manifested by a fit of uneasiness where specific feeling of hunger is sometimes wanting.[3] Certain incidents of periodical drunkenness have been explained by forced continence,[4] where the undecided character of the need is also demonstrated. It is often to be found also in degenerates who attract attention by being unable to resist

[1] Ch. Féré. *Impulsions inconscientes chez un neurasthénique*, (*La Belgique médicale*, 1898, vol. I, No. 8.)

[2] Darroux. *Des rapports de la neurasthénie avec l'artério-sclérose*, th. Bordeaux, 1895.—G. K. Patricopoulo. *Neurasthénie d'origine traumatique*, th. 1894.—Merlier. *Etude de la neurasthénie d'origine syphilitique*, th. 1895.—F. Levillain. *Essais de Neurologie clinique ; neurasthenie de Beard et états neurasthéniques*, 1899.

[3] Th. Benda. *Neurasthenischer Hunger*, (*Deutsche med. Wochenschrift*, 1898, No. 13.)

[4] Remondino. *Some Obs. on Continence as a Factor in Health and Disease*, (*Indian Med. Rec.*, 1900, XVIII, p. 105.)

the influence of their yearnings. Whether it be hunger or thirst, the want is imperious and full of anguish, similar to the desire to sleep shown by narcoleptics. Satisfaction must be obtained at once, and when under the empire of the sexual instinct they are just as impatient. The history of degenerates shows how easily they are led away, for in their case the inducement breaks forth with the violence of an explosion. A confused craving is also found among toxicomaniacs,[1] and it is principally to be met with in neuropaths under the influence of fatigue.[2]

Let its mechanism be what it may, the explosive outburst of sexual attraction, or love at first sight, is far removed from the proceedings of sexual selection, inasmuch as the evolution has constituted it by bringing forward intellectual and moral factors side by side with somatic elements. We are justified in looking with suspicion on sexual selection when we come across it accompanied by morbid conditions. Before regarding it as a celestial inspiration, which is to be obeyed without resistance, we shall be acting prudently by trying to see if it be not merely nature warning us that something is going wrong in one department of her great works. It may be a symptom of which we must find the cause. Its association with those presentiments, false remembrances, and vague cravings, which characterise abnormal sensibility, give rise to strong suspicions that love at first sight is the manifestation of a morbid emotional state.

III.

If the preservation of the species should be considered a function of a sound person, the absence of sexual desire

[1] Ch. Féré. *Note sur un cas de toxicomanie variable*, (*Journ. méd. de Bruxelles*, 1897, No. 48.)

[2] Ch. Féré. *Les troubles mentaux de la fatigue*, (*La Médecine Moderne*, 1898, p. 626.)

cannot be reconciled with a state of health.[1] Nevertheless, Hammond admits the existence of normal men who have never had sexual desires. Zacchias has noticed in women a *naturæ frigiditas*, which is much more common than anæsthesia in men, and is often connected with a neuropathic state. It is frequently manifested by an extreme slowness in the production of orgasm, or by failing to complete the act of procreation.

The *naturæ frigiditas* may be connected with anomalies of the genital organs. It is common in all cases of sexual ambiguity.[2]

Women are often subject to a physiological frigidity that dates from fecundation, and continues after confinement, until the reappearance of menstruation. It is often prolonged during suckling.

Absence of sexual desire is in most cases acquired. It may be the consequence of want of excitement, especially as a result of very great physical or mental activity. But in that case it is not definitive. It may be temporary or definitive after sexual excesses. Although desire may survive cessation of the menstrual function or ablation, or the pathological destruction of the ovary or the testicle, the loss of the organ as a rule causes the loss of the function. Disorders of general nutrition also have great influence on the sexual function, which is often suspended or destroyed by infection or intoxication, in cases of diabetes, morphinism, cocainism, and caffeinism.[3] The cause of the absence of desire is frequently of a toxic nature, and may be due to bromides, lead (Tanquerel des

[1] Belkowsky. *Ein eigenthümlicher Fall von Impotenz aus Mangel des Geschlechtstriebes* (*Allg. Zeitsch. f. Psych.*, 1899, LV, 5, p. 717.)

[2] J. C. Carson and Alois F. Hedlicka. *An Interesting Case of Pseudo-Hermaphroditismus masculinus completus*, (*Albany med. annals*, 1897, No. 10.)

[3] E. Boucard. *Du caféisme*, th. 1899, p. 51.

Planches), antimony, sulphide of carbon (Delpech), iodine, and arsenic (Biett, Rayer, Orfila, Charcot), considered by other authorities to be an aphrodisiac (Devergie, Delioux de Savignac, Imbert-Goubeyre.)

Alcohol, which has had for a long time the reputation of increasing sexual desire in the shape of motor energy,[1] only acts thus in quite a temporary way. It diminishes resistance to perverse tendencies (Anstie, Marie Manacéine,[2] Forel, etc.[3]), and these are usually connected with impotence; absence of desire soon follows. In alcoholism, as in the case of neurasthenia generally,[4] sexual desires are sometimes increased for a time, but the sexual powers are on the whole diminished.

Lesions of the spinal marrow, which directly or indirectly affect the genital centre, may occasion anæsthesia, such as is also observed in certain cases of lesion of the cortex of the brain, and notably in progressive general paralysis. Disorders of nutrition may produce the same effects as serious and permanent lesions of the cortex, in the form of hysteria, hypochondria, or melancholia.

Neurasthenia often reveals itself in disorders of sexuality;[5] they are more common in men than in women. They mainly consist in an excessive excitability coinciding with an impotence which is at first relative, though it is sometimes absolute, and is accompanied by various perversions.

Mental pre-occupation of any kind whatever (*e.g.*, intel-

[1] E. Destrée. *Influence de l'alcool sur le travail musculaire*, (*Journ. méd. de Bruxelles*, 1897, pp. 547, 573.)—De Boeck et Deladrier. *De l'influence de l'alcool sur le travail musculaire*, (*ibid.*, 1899, p. 43.)

[2] Marie Manacéine. *Le surmenage mental dans la civilisation*, 1890, p. 120.

[3] G. Scagliosi. *L'alcool, nelle perversioni sexuali e nell' epilepsia*, (*Riforma med.*, 1898, IV, p. 75.)

[4] Th. D. Savill. *Clinical Lectures on Neurasthenia*, 1899, p. 33.

[5] G. Beard. *Sexual neurasthenia, etc.*, 1884.—A. Eulenburg. *Sexuale genitale Neurosen und Neuropsychosen der Männer und Frauen.* Leipzig, 1895.

lectual work,[1] emotions, etc.) may cause suppression of the sexual desire. It may be interrupted by representations which association has rendered inseparable from sexual excitement, such as a comical image (Hammond) or a scene of violence.

The sexual instinct may be altered in consequence of functional troubles or organic lesions of the genital organs, whose sensibility, secretions, and motility may be affected.

Their sensitiveness may be reduced or troubled; the genital organs may be affected by anæsthesia, or by dysæsthesia. What is called hyperæsthesia, an exaltation of sensibility, should not be regarded as a perfecting of sensibility, but rather as a painful sensibility or abnormal excitability which causes strong reactions to follow weak excitations.

The secretion may decrease or increase. Aspermia or polyspermia in men have their analogies in women; ovulation may be absent or may increase in frequency. Women who are affected with anomalies of sexual instinct have, in not a few instances, intercalary fluxions which occur at a fixed time in the intermenstrual period, and appear as a local pain[2] accompanied by a feeling of heaviness, and sometimes even by a slight discharge and correlative phenomena of excitement.

Motor troubles are chiefly connected with spinal or cerebral affections, that may act directly on erection and ejaculation; but they may also be of reflex origin.

Most of the ancients, and Galen in particular, confounded priapism with satyriasis. Paul of Ægina seems to have been the first to establish the distinction between satyriasis,

[1] Reveillé-Parise. *Physiologie et hygiène des hommes livrés aux travaux de l'esprit*, 1853.

[2] M. Fassina. *Des douleurs intermenstruelles.* Th. 1899.

an illness which may nowadays be considered as a form of acute delirium, and priapism, which is a symptom.

Priapism is characterised by extreme erection of the penis, whose curvature increases with the distension. The erection is accompanied by a feeling of strangulation and painful heat, without any venereal desire. This symptom, which may last some time, is occasionally simulated by an effusion of blood, of traumatic origin, in the corpora cavernosa. It is often reflex and results merely from fulness of the bladder,[1] or irritative lesions of the urethra, the bladder, and the seminal vesicles (mechanical irritations, produced, *e.g.*, by horse-riding, carriage-travelling, etc.); but it may be brought about by ingestion of phosphorus[2] and cantharides. Goltz has noticed that when the marrow of a dog is cut above the genito-spinal centre, erection is more easily excited. It may be the local manifestation of various neuropathic conditions, encephalic or medullary affections, infectious illnesses, tetanus in particular, forms of neuropathy, etc.[3] Epilepsy figures only vaguely in its etiology.[4]

Taylor recently made a communication on priapism to the American association of genito-urinary surgeons, in which he gives an etiological classification of priapism and omits all mention of epilepsy.[5] Yet Hargis[6] has recorded

[1] J. R. Smith. *Idiopathic Priapism*, (*The New Orleans journ. of med.*, 1869, XXII, p. 57.)

[2] Magendie. *Leçons sur les fonctions et sur les maladies du système nerveux*, 1841, vol. I, p. 163.)

[3] Magnan. *Des anomalies, des aberrations et des perversions sexuelles*, (*Ann. med. psych.*, 1885, 7e série, vol. I, p. 451.)

[4] Spring, Van Lair and Masius. *Symptomatologie ou traité des accidents morbides*, vol. II, p. 1047.

[5] *Medical News*, 1897, LXX, p. 775.

[6] R. B. S. Hargis. *Obs. on Persistent Priapism, with a Case treated successfully by the Bromide of Potassium*, (*The New Orleans journ. of med.*, 1869, XXII, p. 442.)

the case of a nigger (non-epileptic), who after copulation used to suffer from crises of priapism, seemingly caused by a spasmodic condition and that yielded to bromide of potassium. And Legros Clark[1] quotes the case of a person who succumbed in a state of coma to an affection of the spleen, and who, besides attacks of epilepsy, had several attacks of priapism of the corpus cavernosum alone, sick-headaches, delirium, etc. Because of the doubtful nature of these cases, the following appears to me worth attention:—

Observation IV.

(Summary.)—*Epileptic priapism.*[2]—O., 12 years of age.—No hereditary neuropathic antecedents.

He himself was born at the proper time, but the pregnancy was disturbed by a fright in the sixth month. He was born delicate, but yet was healthy till his first teething, when he had convulsions several times. He walked and spoke at the normal age like his brothers and sisters, and was clean early. At nine and a half, he had, within six weeks, four convulsive attacks attended by loss of consciousness, urination, biting of the tongue, and consecutive stupor. He had no recollection of these attacks, and it is not known whether they were preceded by any subjective phenomena. When he had got rid of the worms, the convulsive attacks did not reappear, but they were replaced by blurred vision, which the child used to describe and still describes in a very precise manner. It would happen that all of a sudden, and generally in the early hours of the morning, everything around him appeared red; then after a moment the intensity of the colour rapidly increased, and he saw only red; all shape disappeared. He had a sensation of nausea, and brought up two or three mouthfuls of a clear fluid. The whole thing lasted about a minute; he did not lose consciousness, and heard what was being said around him, but he was very pale and had a bewildered look.

These crises of erythropsia recurred once or twice every day for about two months; then they quite suddenly disappeared without previous warning. In this interval vermifuges had several times been

[1] Legros Clark. *Some Records of Surgical Experience*, (*Saint-Thomas's Hosp. Rep.*, 1887, XVI, p. 19.)

[2] Ch. Féré. *Priapisme épileptique*, (*La Médecine Moderne*, 1899, p. 74.)

given him, without result. The health of the child was perfect for two years; he was free from all nervous trouble; his sleep was good. One day, about two o'clock in the morning, the father was awakened by a loud cry. He rushed to the bed of his son, and found him uncovered, holding his penis in both hands, and twisting about in pain. He had an intense erection; the whole of the gland was distended and violet in colour. Almost at the very same moment there was a complete resolution. There was a light in the room; the father had got up at once on hearing the cry and was very much struck by this sudden prolapse of the gland, the more so as the child did not seem to be conscious of his approach. In spite of the child's tears, he had some doubts about the cause of the occurrence, or rather he was convinced that there had been some provocation to account for it, followed by a surprise or a feeling of pain. The child was closely watched, but no trace of bad habits was noticed. A month later the same scene occurred, at almost the same time; then again, a fortnight later, about an hour after going to bed. Two hours later, the child was heard to utter a strange cry, and he was found to be in convulsions, foaming at the mouth. After a minute or two he fell into a deep sleep, and only awoke again next day in the morning, stupefied and knocked-up. He had urinated in his bed and bitten his tongue. He presently appeared to have completely recovered; but, six weeks later, in the middle of *déjeuner*, a look of fright was suddenly seen on his face, he grew pale, and, hastily seizing his genital organs with both hands, he cried out. This time, too, a violent erection was noticed, which, at the end of not more than two minutes, suddenly collapsed. The child did not lose consciousness. He has several times described, in identical terms, the phenomenon as a sudden, terrible shock, accompanied by distension of the penis, which was almost instantaneous and soon became extremely painful.

Some days later, the child began a form of bromide treatment; and, during the following six months, no attacks of convulsion or priapism took place. But the patient had several attacks of vertigo, accompanied by loss of consciousness. One must, therefore, make reservations as to the definitive result of the treatment. But the diagnosis of the malady is at any rate confirmed.

There was no cause of local irritation; neither constipation, nor worms in the intestines, nor lesion of the penis or the urethra. Urination was easy and normal; the foreskin was not tight, and neither his mucous membrane nor that of the meatus or the gland showed any sign of irritative lesion; the volume of the testicles was normal, they hung well, and could not be pushed back into the

inguinal glands. There was no mark of puberty either about the genital organs or about the larynx; nor was there anything abnormal in the mammary regions.

These attacks of priapism which appear and cease suddenly; which last a very short time, occurring simultaneously with convulsion and vertigo; and which are suppressed, or at any rate deferred, by the bromide treatment, may, it seems to me, be justifiably regarded as epileptic manifestations.

Besides, even if reservations be made as to the positive signs of the epileptic nature of these paroxysms, it would be very difficult to connect them with any other morbid state. Sometimes, it is true, priapism and clitorism are observed among the ataxic in the form of attacks similiar to other paroxysmal crises. But in the cases I have observed, and which I have also met with in persons suffering from general paralysis (and they might be approximated to the species of epileptics), these crises were gradual in their beginning and at their end, and, above all, more lasting; so that they resembled the priapism observed in different affections of the spinal marrow or as a consequence of spinal traumatisms.

IV.

Where does excess of sexual desire begin? According to Emminghaus, sexual anomaly is characterised by the immediate awakening of desire after its satisfaction, or its excitation by objects which do not normally possess this property.

Sexual excess may appear by reason of physiological crises, at the age of puberty in both sexes, and among

women as a prelude to or as a consequence of menstruation, and at the menopause. Even in men, who also seem, at any rate in a few cases, subject to normal sexual periodicity,[1] manifestations of sexual excitement may occur periodically.[2] Consumptive euphoria may appear in the form of sexual excitement. Local irritations of the genital organs or the neighbouring organs and sensorial excitations as well, may produce the same effect in such subjects, especially when they are highly nervous. Sexual hyperæsthesia may be incidental or transitory in certain affections that are subject to alternations, in general paralysis or in senile dementia. Medullary lesions rarely result in an increase of sexual desire; but still it is very often found in the antecedents of the ataxic, and I am inclined to believe that it is with them a symptom rather than a cause. Not everyone can indulge in sexual excesses with impunity.

Symptomatic sexual excitation generally vents itself in normal sexual relations. But sometimes its morbid character is emphasised by the coincidence of instinctive anomalies, *e.g.*, onanism, bestiality, homo-sexuality, etc.

In symptomatic sexual excitement, the balance of the physical, intellectual, and moral factors of sexual activity is often upset. One of them may assume an unusual and more or less exclusive degree of importance; and a circumstance, which would in general have but a trifling influence, may play a chief part. In most cases it is the physical factors that are exclusively concerned, and the reactions are exclusively physical. But it is not always so. Sexual excitement in cases of insanity may throw some light on the subject.

[1] H. Le Grix. *Periodicity; a Physiological Law in the Male Sex, as well as in the Female*, (*The Journal of Mental Science*, (?), 1897, p. 723.)—F. H. Perry Coste, in *Studies in the Psychology of Sex*, by Havelock Ellis, vol. II, 1900, p. 251.

[2] Ch. Féré. *Périodicité sexuelle chez un paralytique général*, (*C. R. Soc. de Biologie*, 1900, p. 811.)

Ball[1] propounds three forms of sexual excitation, the hallucinatory, the aphrodisiac, and the obscene.

(1) In the hallucinatory form, excitation results from hallucinations relating to the genital organs. Sexual pictures may crowd the brain, in the shape of illusions or hallucinations. The patient, whether male or female, is the victim of various contacts that provoke a more or less permanent erethism. Such hallucinations may form part of the symptoms of persecution-mania. Moreover, the excitement is not solely occasioned by tactile hallucinations of the genital organs. All hallucinations of the senses whose excitation may cause sexual excitation through association or suggestion, may have the same effect, particularly olfactory (Krafft-Ebing, Savage)[2] and visual hallucinations.

This hallucinatory excitation may occur in an epidemic form in any environment favourable to hysteria. There have been several well-known instances in convents, which caused much commotion when brought before the tribunals. People under such hallucinations are capable of bringing charges against persons who belong to their *entourage* or happen by chance to be in contact with them. It is not prudent to visit them without witnesses. Incubi and Succubi imagined they had sexual connection with the devil. Emminghaus tells of *théomanes* who pretended that the saints and even Christ had enjoyed them carnally.

Hallucinations may be preceded by obessions. Besetting ideas relating to sexual instinct are not necessarily coincident with physical excitation. They even develop

[1] B. Ball. *La folie érotique*, 1888.

[2] F. St. John Bullen. *Olfactory Hallucinations in the Insane*, (*The journ. of mental sc.*, 1899, p. 530.)

in some cases of hereditary neurasthenia in proportion to the increase of impotency.

(2) Sexual excitation in the aphrodisiac form is marked by exaltation of the sexual appetite, and is observed in a large number of mental maladies. It is not uncommon among imbeciles. It can be remarked in a considerable number of excitable lunatics, especially in puerperality; it is frequent in the early period of progressive general paralysis. It has remarkable relations with religious madness.[1]

Is it possible to believe with Ball that this exaltation of sexual desire constitutes the whole malady? Ball only gives one example: the old woman mentioned by Trélat, and about her we may make reservations. The same doubt extends to those women "of ardent temperament," alluded to by Georget.[2] Whether aphrodisiac excitation is continuous, or intermittent like dipsomania, it seems to be always connected with other taints.

(3) Sexual excitation, in what Ball calls the obscene form, occurs in subjects whose language, postures, and gestures are constantly lascivious, whilst the physical state does not respond to the psychic excitation. These are, he says, the braggarts of vice, and in most cases impotent. The obscene form of sexual excitation principally appears in senile dementia, in general paralysis, in the maniacal excitation of hysteria and puerperality.

Some forms of intense sexual excitation are often called nymphomania and satyriasis, but Ball rightly reserves these two terms for a serious affection resulting from a lesion of the genital organs or the nervous centres.

[1] J. Weir. *The Psychical Correlation of Religious Emotion and Sexual Desire*, 2nd ed., 1897.

[2] Georget. *De la physiologie du système nerveux, etc.*, 1821, vol. II, p. 164.

Intense sexual excitement may be observed after infection, or moral or physical shocks. Chauffard of Avignon noticed a case of satyriasis as a result of a fall on the nape of the neck.[1]

Two kinds of nymphomania and satyriasis may be distinguished. One is chronic and expresses itself in an exaggerated form of sexual excitement, which is not specially dangerous; the other is acute and is often accompanied by high fever, frequently ending in dementia or death. The characteristic of both is insatiability of sexual desire; no cessation even follows the satisfaction of it. The general troubles that accompany it remind one very much of acute delirium; but the anatomical conditions of it are still little known. Satyriasis (erotic madness among men) hardly differs from nymphomania (erotic madness among women), except in the intensity of its aggressive tendencies; it is rarer.

Satyriasis and nymphomania are not always forms of acute delirium. They are sometimes only an incidental symptom of psychopathy, such as general paralysis, senile dementia, periodical insanity, or in a double form. They may also be met with in degenerates in the form of impulsive, irresistible, and mentally painful crises.

Nymphomania may appear in a platonic form. Charcot and Magnan have mentioned an instance of a woman who had never yielded to her desire. In other cases the genital excitation is of such a kind that it is brought about by excitations of pain. Mantegazza cites the case of a nymphomaniac who had a pollution at the moment her clitoris was cut.

Lasègue's[2] exhibitionists, who find pleasure in exposing

[1] Chauffard. *Satyriasis consecutif à un coup sur la région occipitale inférieure, Arch. gen. de méd.*, 1829, vol. XIX, p. 263.)

[2] Ch. Lasègue. *Etudes médicales*, 1884, vol. I, p. 692.

their genital organs in the presence of children, girls, and women, may be ranked in the obscene section. Morbid excitability is often shown by the desire of activity without the possession of the power of activity. It is not uncommon for exhibitionism not to be accompanied by any local erethism. The whole thing is confined to mimicry without any other result than scandal. In other cases, exhibition before children or women produces a physical excitement, which is followed by certain operations that result in the spasm. Exhibitionism is a syndrome which is common to a great number of morbid states. It occurs among the weak-minded, idiots, and imbeciles; among persons suffering from general paralysis, especially at the beginning of it, and more often among men than women (Magnan); and amongst persons suffering from senile dementia, alcoholism, or epilepsy. Exhibitionism often appears in degenerates in an extremely painful form of mental anguish; and the crises are frequently brought on by alcoholic causes. It has occasionally manifested itself in somnambulism. Exhibitionists are often remarkable for a repetition of the same acts in a form which becomes in some degree stereotyped.

Erotomania is an ideal (platonic) form of morbid love. Sexual appetite with its physical accompaniments is, as a rule, quite foreign to it. The representation of some being forces itself on the mind; it is an unremitting obsession. The erotomaniac makes a kind of abstraction of his personality, it is an ideal he pursues. It may be a desire of possession, a conjugal tendency without sensual elements or reaction, a kind of gamomania,[1] or desire for the moral possession of an individual of the other sex. The desire of possession, whatever form it may take, may be caused

[1] Legrand du Saulle. *Obs. d'un cas de gamomanie*, (*Gaz. des hôp.*, 1857. p. 42.)

by all the qualities of the person who is the object of it; by a special quality, or again by a physical or moral characteristic which is unimportant in the eyes of the general, *i.e.*, it is a state of erotomaniacal fetichism. Erotomania, like dipsomania or kleptomania, is accompanied by anguish; it may be quite as uncontrollable as either.

The erotomaniac realises his ideal in the person who has attracted his attention, and he attributes to that person charms that may be entirely absent, and all the qualities that may in succession excite desire in his imagination; he realises in his mind in the highest degree what Stendhal[1] called "cristallisation." Don Quixote believed the hands of an innkeeper's servants to resemble those of a princess. The erotomaniac generally indeed aspires to a person of higher position than himself, *e.g.*, a queen, a princess, or a celebrated actress. In most cases it is the queen of heaven, the Holy Virgin, who inspires the madness of chaste love. The erotic individual seems to love the inaccessible. He resembles some amorous idealists who, having found in some person one of the characteristics that particularly impress them, expect also to find in that person all the qualities they associate with that characteristic in their ideal.[2] This kind of anomaly is as much a negation of the purposes of sexual instinct as erotomania. Foster Scott[3] ranks romantic love among the abnormal forms of love. When the romance ends, the love ends also, he says.

Erotomaniacs are very differently influenced by their amorous passion. In most cases, they are adventurous and even aggressive and inclined to persecution. But some of the more feeble confine themselves to lamenting over

[1] Stendhal (Henry Beyle). *De l'amour.—Le rameau de Saltzbourg.*
[2] Ch. Féré. *La pathologie des émotions*, 1892, p. 435.
[3] J. Foster Scott. *The Sexual Instinct, etc.*, p. 141.

their own unworthiness, which they endure with relative resignation. Indeed, imbeciles and weak-minded persons, when their love is not impulsive to the point of violence, often resign themselves even to the most revolting humiliations.

Mantegazza thinks that coquetry, which is only a form of the art of seducing and conquering, belongs to pathology.[1] Although it exists among men, it is more frequent among women. *Amour-propre* has so great a place in it, that to study it one would have to make a study of pride rather than of love. Physiological seduction is a desire, coquetry is a vice. The desire of pleasing is one of the most fundamental necessities of love and one of its most active instruments; coquetry is an end in itself. When the conquest is complete, physiological seduction subsides; while, on the other hand, coquetry is permanent. "In the worst cases of coquetry," says Mantegazza, "the heart cannot be given to any one person, because it is promised to all; and the dreadful weariness involved in pleasing a large number of people so deadens feeling as to make the growth of a serious affection impossible." Exalted coquetry excludes love: "there is no tenderness in coquetry," says Boufflers; and, in spite of appearances, it is a sign of the dissolution of sexual instinct. In fact, it is not uncommon for coquetry to appear simultaneously with the anomalies of sexual reactions and the sterility which mark the dissolution of sex.

Coquetry may also exist apart from sexuality (of which it is the negation) in the form which Näcke[2] calls *Narcismus* or love of self.

[1] P. Mantegazza. *La physiologie de l'amour*, (translated from 4th Ital. ed.) p. 85.

[2] P. Näcke. *Die sexuellen Perversitäten in der Irrenanstalt*, (*Psychiatrische en Neurologische Bladen*, 1899, p. 128.)

Jealousy, which has been called the "poison of love,"[1] may manifest itself in both sexes as an anomaly of the instinct relating to sexual pursuit or attraction. Jealousy is a moral pain that may be legitimately caused by a wounded feeling, *e.g.*, of love or *amour-propre*—an attempt to touch a sacred possession; but it often appears without provocation, through a habit of suspicion, which is to some extent constitutional. "We are jealous, not because any motive exists, but because of a fault which lies within our natures," (Boufflers.) It is a true psychalgia, in which *amour-propre* has a greater share than love. The asexual nature of jealousy-psychosis shows itself in particular when it has regard to persons who have nothing to do with sexual competition, *e.g.*, the parents of those who excite the jealousy. It is connected with nervous debility. It brings women more often than men into lunatic asylums;[2] it is often, in fact, a form of insanity.[3] It is often developed at the time of the menopause;[4] it may be connected with hypochondria,[5] but among degenerates it often appears in the form of an obsession. Among epileptics[6] it may show itself in the form of attacks of anxiety. Light may be thrown on predisposition to jealousy in adult persons by the existence of similar symptoms in infancy: it is well known that nervous children are liable to have their jealous feelings provoked as much by animals and inanimate objects as by human beings.[7]

[1] Mad. de Puysieux. *Conseils à une amie, Lib. des bibliophiles*, 1882, p. 82.
[2] Virey. Art. "Jalousie." *Dict. des sc. méd.*, XXVI, 1818, p. 303.
[3] Trélat. *La folie lucide*, 1861. p. 137.—Dorez. *La jalousie morbide*, th. 1889.
[4] P. Bruant. *De la mélancolie survenant à la ménopause*, th. 1888, p. 55.
[5] A. Journiac. *Rech. clin. sur le délire hypochondriaque*, th. 1888, p. 34.
[6] Ch. Féré. *Les phobies épileptiques*, (*la Médecine Moderne*, 1898, p. 185.)
[7] Joux. *Sur la jalousie considérée comme cause de maladies dans le jeune âge*, (*Gaz. des hôpitaux*, 1853, p. 447.)

The condition of general depression, whether it be of the physical or moral order, in which morbid jealousy ordinarily springs up,[1] indicates sufficiently that it is a sign of dissolution, for it is seen among degenerates when there are forms of intoxication—principally in alcoholism, cocainism,[2] organic brain troubles, senile dementia, and whenever there is general depression. It is frequent at the time of the menopause. With individuals in a state of degenerescence animals may be the object of symptomatic jealousy.[3]

Morbid jealousy is sometimes regarded as the result of exalted love; but, in reality, a more complex feeling is generally present, where pride, *amour-propre*, a desire for exclusive possession, or annoyance at being in a position of moral or physical inferiority, play a great part. Jealousy may have a sensorial or intellectual basis, but the morbid characteristic of this feeling is shown by its intensity and persistence, despite insufficient motives. When entirely without a cause, and accompanied by illusions or hallucinations, it becomes delirious. When the facts recorded by writers who have taken the trouble to jot down their observations, are investigated, it is clear that persons who suffer from morbid jealousy are degenerates, or madmen whose mental state reveals other morbid characteristics. Murder and suicide for love's sake, whether they are connected with jealousy or not, are also psychopathic manifestations, which cannot, as a rule, be exclusively referred to perversion of sexual instinct. If there are more suicides and crimes of passion in modern society, it

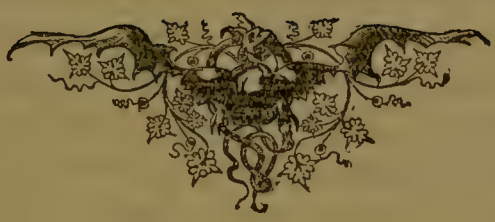
[1] Ch. Féré. *La pathologie des émotions*, 1892, p. 419.

[2] E. Villiers. *Le délire de la jalousie*, (*Bruxelles*, 1899, p. 29.)

[3] Ch. Féré. *Note sur les alcoolisables*, (*C. R. et mem. Soc. méd. des hôp.*, 1885, p. 293.)

is not because more love exists,[1] but because there are more degenerates. The morbid character of jealousy is exemplified in the misdeeds arising therefrom, and which often resemble epileptical crimes by reason of the innumerable and furious blows which are dealt in such cases.

[1] L. Proal. *Passion and Criminality in France*, 1901, (Paris: Carrington.)



CHAPTER VI.

ANOMALIES OF SEXUAL INSTINCT IN MAN.

SENSORIAL PARÆSTHESIA.

IN addition to anomalies of sexual instinct connected with age and intensity, there are also anomalies connected with the agents that excite sexual pleasure. In the normal state the subject is especially excited by an individual of the other sex whose physical, intellectual, and moral characteristics show him or her to be capable of uniting most efficiently in sexual reproduction and the bringing up of children; but under certain pathological conditions, sexual desire is awakened by excitations which are foreign to the sexual function, or whose only connection with it is of an accessory or incidental nature. Krafft-Ebing has given these anomalies the collective name of paræsthesia of the sexual sense, which may be divided into two groups: the sensorial and the psychical. In cases of sensorial paræsthesia, the awakening of sexual instinct is occasioned by abnormal physical excitations; in cases of psychical paræsthesia, the instinct is intensified by various affective states.

Sexual appetite is especially awakened by direct representations or excitations acting on the genital organs. But it may also be awakened by very various excitations and representations.

Mantegazza rightly remarks that the sense of touch is the chief among the senses that are capable of exciting sexual instinct.[1] Now it is the active form of touching, the act of caressing, which is particularly exciting; in other cases it is the passive form of touch, the excitation caused by contact with an individual of the opposite sex. Sometimes it is quite a small part of the body that excites the attraction or possesses the particular sensibility which may extend even to the point of orgasm, *e.g.*, the lips, the tongue, lobe of the ear, nape of the neck, little finger, etc.

Persons are sometimes arrested among crowds or on the public promenades, who try and touch with their hands or their genital organs certain parts of the body of persons of the opposite sex or even of their own. They are known by the name of "frotteurs."

The following case furnishes an instance of such sensibility of the active touch:—

Observation V.

Cranial traumatism.—Morbid emotivity.—Ulterior mental alienation.—A student at the Salpêtrière, about whose heredity I have no precise information, but who had suffered from a cranial traumatism in his infancy that had left a deep cicatrix and had been followed by an intellectual obtundity lasting several months, told me one day of a singular emotion he had just experienced. There was in the room, formerly called *la salle Saint-Anne*, an old woman afflicted with chronic rheumatism. She also suffered from considerable deformations of the hands and feet, so that she was quite incapable of exciting any æsthetic sentiment, even in a strong and full-blooded youth, and this the young man in question was not. The woman had an atrophy of the skin

[1] Mantegazza. *La physiologie de l'amour*, p. 146.

which produced an extreme softness, chiefly in the skin of the hands; it was a velvety softness which is not unusual among persons who suffer from maladies of this kind and are reduced to entire inaction. The mere touch of her hands caused an erection of the young man's penis. To his astonishment the same thing happened several times, and he told me of it because of the following circumstance. The sick woman had the toothache and it was necessary to extract the tooth. The student in question had been ordered to hold her hands whilst I was drawing it out. The result of the close contact of his hands with hers was ejaculation on his part accompanied by the customary feelings. The young man had scarcely got his degree as doctor, when he had to be put in an asylum owing to an attack of melancholy madness, and he died several years ago.

This form of emotivity, which in reality is only a variety of the touch-mania, plays an important part in that form of morbid emotivity which impels some persons to possess themselves of women's hair or certain articles of their toilet, to cut girls' tresses,[1] and steal their pocket handkerchiefs when in a crowd.

Attraction by a particular part of the body is a kind of fetichism. But elective excitability, which may also be explained by association, may be included in the group of facts to which Robert Whytt, La Mettrie, J. Hunter, J. Müller, and Gubler have given the names of syncinesia, synæsthesia, and synalgesia. Such facts in particular have been thoroughly studied in the last few years.[2] They consist of sensations, which are felt in certain parts of the body consequent upon excitations connected with parts which are more or less distant from the points affected, and are not united with them by any known nervous connection.

[1] Macé. *Un joli monde*, p. 265.

[2] De Fromentel. *Les synesthésies et les synalgésies*, 8vo, 1888.—S. Weir Mitchell. *Wrong Reference of Sensation of Pain*, (*The Med. News*, 1895, No. 11, p. 281.)—Ch. Féré. *Note sur un cas de synalgésie persistante*, (*Flandre médicale*, 1895, No. 18, I, p. 517.)

There are regions in the bodies of some hysterical persons which are not without analogy with the hystereogenic zones, and the mere touching of which, whether in the normal state or in somnambulism, causes genital sensations of sufficient intensity to produce orgasm and abundant secretions. Excitation of these *erogenous zones*[1] may give rise to accusations which it would be difficult to rebut. But is not only among the hysteric that cutaneous sensibility may awaken sexual sensations and desires.

Ferrand[2] instances "a person who could not touch a small wart he had on his face without experiencing venereal pleasure." I once had under observation an individual who told me he was affected in the same way by the touching of a pre-auricular fibro cartilage. He was a phobic degenerate, but had no hysterical stigmata.

Cabanis has recorded instances in which erection of the clitoris has occurred simultaneously with erection of the nipple among nurses. During child-birth, excitation of the nipple occasions contractions of the uterus which doctors have been able to utilise during confinement.[3] Similar effects are often produced in women, quite apart from pregnancy; mammary masturbation is not uncommon.

Some male imbeciles, too, have been noticed to bring about erection by tickling their nipples, and the same thing may happen to victims of neurasthenia when suffering, for instance, from irritable weakness.[4]

[1] Chambard. *Du somnambulisme en général: nature, analogies, signification nosologique, etc.*, th. 1881.—Ch. Féré. *Les hypnotiques hystériques considérées comme sujets d'expérience en médecine mentale, etc.*, (*Arch. de Neurologie*, 1883, vol. VI, p. 131.)

[2] Debreyne. *La théologie morale et les sciences médicales*, 6e édit. by A. Ferrand, 1884, p. 48.

[3] Dufrêche. *Essai sur les appareils mammaires et de la gestation dans leurs relations*, th. 1896.

[4] Deschamps. *Consid. sur l'étiologie des perversions et des dépravations sexuelles chez l'homme*, th. Bordeaux, 1896, p. 62.

The sense of odour has very various relations with the genetic function.[1] A large number of animals are provided with glands whose special secretion at rutting-time produces an extremely powerful smell; its specific action is obvious. Though it is often the male that is provided with the strongest smelling secretions,[2] the females are not unprovided with these secretions; and the influence of the sense of scent in sexual pursuit among the majority of domestic animals is also well-known. Very many physiologists, and Tiedemann in particular, have noted that these odours grow more intense at rutting-time.

The odour of the products of animal secretion is not without effect on man. Musk, especially, acts as a very effective genetic stimulant with many persons. In other cases, perfumes of vegetable origin produce similar effects. Mantegazza[3] cites the case of a lady who said: "I feel so much pleasure in smelling a flower that it seems to me as if I were committing a sin." It is, indeed, interesting to remark that whatever the odour may be that produces an agreeable sensation, the mimic movements of the nose and the upper lip in particular recall the movements that accompany genetic excitement.

Just as the excitations of odour readily affect the genital sense, so, inversely, excitations of the genital organs may affect the olfactory organ. Some excitations of the genital organs are capable of producing phenomena similar to those which are normally produced by direct excitations of the olfactory mucous membrane. Epistaxis and fits of sneezing have been known to result from physiological activity, or pathological lesions, of the genital organs.

[1] Gust. Jaeger. *Lehrbuch der allgemeinen Zoologie*, III, *Psychologie*, 1880.

[2] H. Beauregard. *Origine préputiale des glandes à parfum chez les mammifères*, (*Volume jubilaire de la Soc. de Biologie*, 1899, p. 634.)

[3] Mantegazza. *La physiologie de l'amour*, p. 151.—*Hygiène de l'amour*, p. 174.

Romberg cites the case of a young man who sneezed every time he had an erotic thought. Mackenzie has noted a passing coryza, or permanent inflammatory lesions, as results of venereal excesses. Heschl has recorded a case in which the absence of the two olfactory nerves coincided with a want of development of the sexual organs.[1]

It may then be asserted that excitations of the genital or olfactory sense are capable of producing the same general effects, and consequently a similar emotion. It is a matter of an equivalence of excitations comparable to that which takes place in the case of coloured-hearing, and which does not necessitate a preliminary association.

The influence of odorous excitations on the genetic function may be considered normal,[2] and a *fortiori* the odours of the human body. But with some persons the influence of odour becomes so predominant that genetic activity is non-existent in the absence of excitations of the olfactory sense, or, on the other hand, olfactory excitations cause uncontrollable impulsions. This olfactory emotivity accounts for the temporary or definitive *mésalliances* which are sometimes made, to the general amazement, by men of high culture; they are, however, in reality, disequilibrates. It explains how a man may sing *Elvire* and *Le Lac* (Lamartine), and yet not disdain the servants in a low tavern. "There are persons who are so blinded by their concupiscence that they would not love Hecuba less than Helen, or Thersites than Achilles."[3]

[1] Heschl. *Mittheilungen aus der path. anat. Anstalt in Krakau*, (*Œsterreichische Zeitsch. f. prakt. Heilk.*, 1861, VII, p. 177.)

[2] Althaus. *Beiträge zur Phys. u. Pathol. des Olfactorius*, (*Arch. f. Psych.*, 1882, XII, p. 122.)

[3] J. Ferrand. *De la maladie d'amour ou maladie érotique*, 8vo., (Paris, 1723, p. 70.)

The excitation is not only provoked by the smell of the secretions connected with the generative organs, but also by cutaneous secretions in general, and sometimes by a local secretion. Some persons are excited by the smell of women's urine (Tardieu's "renifleurs.")[1] These elective sensibilities border on pathology.

Observation VI.

Olfactory emotivity.—Twenty years ago I used to go shooting with a man who was already nearly 60 years old. He was in robust health, without any apparent defect, and there was no marked neuropathic taint in his family, almost all of whom I knew. He was in the habit of teasing both girls and women, sometimes even the very old ones, in a way that greatly surprised me. He only tackled women who worked in the fields in chemises with short sleeves, and set on them until he had succeeded in getting his hand up to their armpits. When he had done this (and his victims never seemed to understand what he was about), he went away satisfied; but he used to hold his tainted hand to his nose for a long time with an obviously pleased expression. After much hesitation, I at last asked him for an explanation of this; and he gave it to me as if it were the most natural thing in the world. "It is an odour that refreshes me, and I would go miles to smell it." He then told me that, when he was younger, he would do extraordinary things in the case of women who had a very strong-smelling secretion, and that during the last few years they were the only ones who could make him do anything at all. He pretended he could recognise chastity in a woman, as well as the most favourable moment for sexual attack, solely through the qualities of the odour. When he was a child he loved this smell, without knowing why. In his case, throughout his life, coryza was accompanied by a persistent general excitement.

This case may be taken in connection with the following fact, which seems to show that the exciting action of bodily odours is not necessarily associated with sexual emotion. Some years after the above occurrence

[1] A. Tardieu. *Etude médico-légale sur les attentats aux mœurs*, 1867, p. 183.

I was living opposite a laundry, where the women often used to work in summer quite lightly dressed, and with their sleeves rolled up. An old woman, who had her place opposite the window, struck me at once by recalling to mind my former companion in shooting. She very often put her right hand under the sleeve up into her armpit, and then held it to her nose, as if she were taking a pinch of snuff. Evidently the only object of the gesture was an agreeable excitement, and the other sex had nothing to do with it. Indeed, one of my colleagues, who has often had occasion to frequent places where men and women work in a costume suitable to the work, tells me that the gesture above-mentioned is not rare, and that it is common to both sexes.

The exciting influence of perfumes in general, from the genetic point of view, has not escaped the notice of philosophers.

"The sweet perfume of a dressing-room," says Jean Jacques Rousseau,[1] "is not so mean a pitfall as it is thought to be; and I do not know whether one should congratulate or pity the prudent, but feebly susceptible, man whose senses are never stirred by the smell of flowers worn by his mistress in her bosom."

The most effective perfumes are those that most resemble the odour of sexual secretions, or which are derived from them, like musk.

The odours of cutaneous secretions vary a good deal according to individuals; the red-haired have often a stronger odour. These differences are not without influence on elective emotivity. It is a fact which has been noted in all ages, and has served as a basis for legends. "Alexander was more loved by the ladies

[1] J. J. Rousseau. *Emile.* Amsterdam, 1772, t. I, p. 282.

than the other princes because his sweat was more odorous."[1]

The passion of love at first sight may be the result of an olfactory impression. "In 1572, two marriages were celebrated at the Louvre, that of the King of Navarre with Marguerite of Valois, and that of the Prince of Condé with Marie of Clèves, who was endowed, says L'Etoile, (*Journ. de Henri III.*, année 1574) with singular beauty and goodness of heart, and was sixteen years old. This princess, after dancing for a long time, and being somewhat incommoded by the heat of the ball-room, retired into a dressing-room, where one of the Queen-mother's chamberwomen gave her a change of chemise. She had just gone out when the Duke of Anjou (Henri III.) entered the room in order to rearrange his hair; and by mistake he wiped his face with the chemise she had just taken off. From that moment the prince conceived a most violent passion for her."[2]

The special repugnance of impotents for sexual odours has been remarked on; and alienists have also noticed long ago the frequency of olfactory hallucinations in cases of madness of the erotic type.

A special sensibility of hearing may of itself alone awaken love.[3] A. Dumas, junior, has observed an interesting example of it.[4] Many persons are certainly particularly sensitive to certain tones, or even accents, of the voice; but, to my knowledge, there is no record in existence of a genital excitation suddenly manifesting itself, by signs

[1] Jacques Ferrand, Agenois. *Traité de l'essence et guérison de l'amour ou de la mélancolie érotique.* Tolose, 1712, p. 49.)

[2] H. Cloquet. *Osphrésiologie*, 2e édit., 1821, 8vo, p. 128.—E. Tardif. *Etude critique des odeurs et des parfums, leur influence sur le sens génésique*, th. Bordeaux, 1898.

[3] Mantegazza. *La physiologie de l'amour*, p. 148.

[4] Binet. *Etudes de psychologie expérimentale*, 1888, p. 30.

clear enough to be regarded as morbid, under the sole influence of the sound of the human voice, or of a musical instrument. The genetic excitations, which may accompany the æsthetic emotions that are excited by music (Stendhal) result from such complex conditions that it is impossible to distinguish the effect of any particular sound or tone.

Certain pathological conditions may, however, momentarily reveal a passing auditory emotivity. When I was house-surgeon at the Hôpital du Midi, I observed a young man suffering from acute gonorrhœa, who complained of a recurrence of erection every time he heard outside the door the voice, (a very pleasant one), of the laundry-manageress, whom he had never seen. The effect disappeared when the acute period of the malady had passed.

There is nothing surprising in this case. Sexual perversions have very often been noticed in connection with irritative lesions of the genital organs, and especially of their teguments.[1] Sensations special to one sense may be provoked by the excitation of another sense; take, for example, coloured-hearing.[2]

The sense of taste, which shares in the joys of love and the orgies of licentiousness[3] may also be liable to functional anomalies that occasion morbid emotivity. Peyer has observed the weakening of the gustatory sensations and the perversion of taste in sexual neurasthenia.[4]

Soukanoff has written about a degenerate who found sexual excitement culminating in ejaculation by drinking women's urine.[5]

[1] Ch. Féré. *La pathologie des émotions*, p. 31.

[2] P. Moreau (de Tours). *Des aberrations du sens génésique*, 2e édit., 1880, p. 91.

[3] Mantegazza. *L'amour dans l'humanité*, p. 93.

[4] A. Peyer. *Ueber abnorme Geschmacksempfindung bei Neurasthenia sexualis*, (*Corr. bl. f. schw. Aerzte*, 1890, p. 291.)

[5] P. S. Soukanoff. *Contrib. à l'étude des perversions sexuelles*, (*Ann. méd. psych.*, 1901, 8e série, vol. XIII, p. 50.)

It cannot be denied that the sense of vision holds the first place in the determination of morbid emotivities relating to love. But sight acts more especially by means of associations which spring from the impressions received by it. Vision will be found to occur also in the history of fetichism, which has analogies to sensorial paræsthesia. Saint Liguori admitted that surgeons might be excited to the point of pollution by the sight of a woman's genital organs during operations connected with them.[1]

There are some individuals to whom the sight of sexual connection is an irresistible attraction, and may take the place of any other excitation. The houses of ill-fame have a *clientèle* of "voyeurs" (lookers on) of both sexes.

Sensations of movement also give rise to sexual excitement in some persons. Erection may be produced by violent muscular contractions, *e.g.*, in the act of climbing a rope with the hands, in squeezing the thighs together, in the pressing together of a large object between the knees, etc. Seminal ejaculation may occur as the consequence of a muscular effort just as of a strong emotion.[2] Some persons, especially women, are particularly excited by muscular exercises like those involved in working a sewing-machine, riding a bicycle, travelling by railway, etc.

These sensorial idiosyncrasies are, in reality, functional anomalies, which are connected with anomalies of structure that are yet to be determined.

In most cases, they are not sufficient to produce complete satisfaction by themselves, and so they play a considerable part in the development of onanism. That is to say that even when they are but slightly developed, such idiosyncrasies represent a form of the dissolution of sexual function which misses its aim.

[1] Debreyne. *Mœchialogie. Traité des péchés contre le sixième et le neuvième commandement du décalogue*, 3e éd., 1865, p. 11.

[2] Ch. Féré. *La pathologie des émotions*, 1892, p. 258.

CHAPTER VII.

ANOMALIES OF SEXUAL INSTINCT IN MAN.

PSYCHIC PARÆSTHESIA.

IF Krafft-Ebing's opinion be followed and sexual paræsthesia be regarded as an excitability of the sexual functions by means of an inappropriate stimulus, one must rank among the paræsthetic, persons who are fond of giving themselves sexual satisfaction by the evocation of various images, and are able to get an orgasm by it. This kind of psychical onanism is less rare with both sexes than is generally imagined. The brevity of its record is due to the fact that it is one of the most discreet of sexual perversions, although cases have been known to occur in public.[1] Besides, the only interesting point in this perversion is the intensity of the special excitability. Excitability occasioned by representations evoked at will must be distinguished from genital obsessions which may produce a distressing excitement. At the same time the two phenomena are not without analogies and grow on the same ground.

[1] Ch. Féré. *La médecine d'imagination*, (*Le Progrès médical*, 1886, p. 472.)

Such excitability holds an important place in erotic dreams, which may be accompanied by representations of extreme vividness. Indeed they sometimes continue at awakening with such intensity as to confirm the belief of the dreamer in the reality of an assault.

Balzac says there are two kinds of love: one that commands, and the other that obeys.[1] These contrary tendencies can be seen with both sexes, and when carried too far may grow into sadism and masochism.

"Sadism" consists in a desire for the association of violence or cruelty with sexual enjoyment. Violence or cruelty may or may not be practised by the person who seeks sexual pleasure in this way. The sight of suffering is often enough. Active violence and the sight of suffering may by themselves occasion a general feeling of satisfaction which has only an indirect relation to the sexual sense. The taste for scenes of blood, for fights between animals or men, and for executions is a sign of this. It is often seen, too, among imbeciles, criminals, and prostitutes. It appears even among children in the shape of ill-treatment of animals. The satisfaction experienced in the latter cases seems to be based on the sentiment of personal power which is produced by the suffering or the powerlessness of the victim. Among some persons of special sexual irritability the effect of the excitation on the genital sense is markedly predominant. The name given to this instinctive perversion is derived from that of the Marquis de Sade, whose obscene books contain descriptions of the perversion by which he was afflicted.

The sadist feels pleasure in inflicting moral pains and humiliations.[2] Sadism often occurs in this form among

[1] H. de Balzac. *Mémoires de deux jeunes mariées*, XXI.

[2] Marciat. *Le marquis de Sade et le Sadisme*, in Lacassagne, *Vacher l'éventreur*, p. 185.

women, sometimes with a remarkable periodicity; as has been observed also in cases of other anomalies in women.[1] Brantome quotes an instance of a woman who never under any circumstance would have sexual connection in a dorsal position.

Sadism may precede, accompany, or take the place of coition. Some persons cannot reach the required intensity of desire without causing, or at least being witnesses of, some kind of suffering. In other cases, copulation cannot reach its natural conclusion, viz., orgasm, without the same kind of associations. In other cases, again, orgasm may occur without any local excitation, or any contact of the sexual organs. The cases in which the sadic act is the equivalent of coition, which it replaces, prove that this anomaly is not a return to an ancestral manner of making love. If there be any analogy between sadism and the brutality in the means of conquest among animals and savages,[2] it is altogether superficial.

Like most instinctive perversions, sadism may show itself in dreams. Pollutions take place through a scene of bloodshed or brutality, or some other act which, when it first occurred, was associated with sexual gratification. These dreams may happen to persons who have never had, and will never have, any sadic tendency in the waking state. They may happen in the course of general troubles of nutrition and disappear with them.

The same images may appear in reverie; sadism may exist solely in the imagination. The representation of cruel acts, such as flagellation, produces sexual excitement, without any tendency to commit such deeds. Imaginary

[1] V. N. Peskov. *Un cas de manie sexuelle pendant les règles avec sadisme féminin*, (*Arch. d'anthrop. crim.*, 1898, p. 568.)

[2] Lasserre. *Origine animale, innéité et éclosion de la perversion sadique*, th. Bordeaux, 1898.

sadism may be partly subject to the will or may appear under the form of obsession. It is hardly ever observed except in neuropaths.

Genuine sadism manifests itself in the most varied acts. Krafft-Ebing quotes an instance of a man who only once experienced sexual pleasure, and that was when he violated a young girl. Sometimes sadism is limited to ill-treatment or to contamination, *e.g.*, to pinching, pricking, whipping, to painting with dirty substances, humiliating commands, etc.[1] Sometimes it involves mutilation or murder. In this connection it is interesting to note the acts of cruelty to which violated children are often subjected.[2] Several sadists have only been known to experience real sexual satisfaction when they have strangled, cut up, or otherwise mutilated their victims (*e.g.*, Jack the Ripper and Vacher.) The sadist does not always take an active part in the murder; the sight of it sufficed for the Marquis de Rays.

The sadist often reveals his morbid character by the impulsive form of his proceedings, and the anguish he feels at the time. Sadism often appears in the shape of a repetition of the same act, to such a degree that it has been considered a kind of fetichism.[3] This stereotyped repetition of acts has occurred in the case of several notorious murderers, notably in that of several "rippers" who removed or mutilated the genital organs.[4] In most instances the sight of blood seems to be more peculiarly

[1] E. Régis. *Un cas de perversion sexuelle à forme sadique*, (*Arch. d'anthrop. crim.*, 1899, XIV, p. 399.)

[2] L. Proal. *Passion and Criminality in France*, 8vo, Paris, Carrington, 1901.

[3] P. Garnier. *Le sadi-fétichisme*, (*Ann. d'hygiène et de méd. légale*, 1900, pp. 97, 210.)

[4] J. G. Kiernan. *Sexual perversion, and the Whitechapel Murders*, (*Med. Standard*, Nov. 1888.)—Lacassagne. *Vacher l'éventreur et les crimes sadiques*, 1899.

efficacious. A sadist, whose case has been quoted by Brierre de Boismont, compelled his victim to put leeches on her genital organs before having connection with her. Others find pleasure in sucking the blood of the wounds they have inflicted.

Medico-legists have observed many varieties of *piqueurs* of girls who always attack the same parts. There are prickers of the posteriors, legs, fingers, and arms.[1] Some years ago a cutter of ears was arrested in the Bois de Vincennes.

The sadist is often content with merely perpetrating a cruel deed which attracts attention and calls for police interference.[2] Animals are sometimes the victims of these acts of cruelty;[3] and several instances have been known in which cattle have shown such symptoms as to suggest the idea of an epizootic disease.[4]

Sadism is often combined with other anomalies in the same individual. Krafft-Ebing records several cases in which it exists together with masochism, which consists in associating sexual pleasure with one's own suffering. We shall return to this later on.

Sadic pleasure is not always caused by a person of the opposite sex who is old enough to excite normal sexual instinct. The sadist sometimes uses for his purpose only children of one sex or the other, or a person of his own

[1] L. Thoinot. *Attentats aux mœurs et perversions du sens génital*, 1898, p. 450.

[2] MacDonald. *Obs. pour servir à l'étude de la sexualité pathologique et criminelle* (*Arch. de l'anthrop. criminelle*, 1892-93.)—H. Coutagne. *Note sur un cas de perversion sanguinaire de l'instinct sexuel*, (*Ann. méd. psych.*, 1893, 7e série, vol. XVIII, p. 88.)

[3] Vernant. *De la masturbation de la jument par l'homme; de ses conséquences et de l'état des organes sexuels au point de vue médico-légal*, (*Rev. de méd. vétérinaire*, 1879, p. 251.)

[4] A. Guillebeau. *Des blessures faites aux animaux domestiques par des personnes atteintes de psychopathie sexuelle*, (*Journ. de méd. vétérinaire et de zootechnie*, 1889, p. 1.)

sex. Sadism may be coincident with sexual inversion. Some persons experience voluptuous sensations on seeing animals tortured or cattle killed. Hoffman cites an instance of a "monsieur aux poules" who used to excite himself by having hens killed in his presence; whilst another man had hens and rabbits tortured. The sight of an animal suffering from excessive work may have the same effect; I shall presently quote an example in which sexual excitation was brought on by the sight of horses overstraining themselves. A female experienced this excitation when at bull-fights or horse-races.[1] The case is worth while mentioning.

Observation VII.

(Summary.) — *Hysteria; unexampled troubles of sensibility; matutinal micropsia, colour-taste, sadism.*—Madame R—— B——, aged 38; neurotic maternal antecedents. The patient had convulsions when seven years old, and at the moment of puberty, chorea, predominating to the left, with intellectual derangement. Since then she has always been nervous. A few months after the fit of chorea, she witnessed a scene which has played a great part in her sexual life. Her wet-nurse, who had remained with her, had a son who had turned out badly, having given no sign of life for years. He suddenly reappeared and threw himself weeping at his mother's feet. She repulsed him. The man's sobs and tears caused the young girl sexual excitement such as she had never experienced until that moment. Taken quite by surprise, she sought refuge in an adjoining room; but she continued to hear the sound of sobbing, and soon was overwhelmed by a sensual spasm that left her deeply moved. She felt herself drawn towards the prodigal son, whom she had never seen before, and who had always been described in her hearing as a thorough scamp. She had no opportunity of seeing him again for several days, but she never ceased thinking about him. She had an erotic dream where the central figure was a man she could not recognise, but who sobbed on his knees before her. She perfectly

[1] Ch. Féré. *Le sadisme aux courses de taureaux*, (*Revue de médicine*, 1900, p. 613.)

understood the absurdity of her enticing obsession, and was quite unnerved upon learning that she would soon be able to see her nurse's son again. He was a young fellow of twenty-two years of age, rather well-built, with regular features, and much better looking than might have been expected for a lad of his rank in life; but the sight of the man was a deception, and corresponded with no emotional upheaval, so that his remembrance faded from the young girl's mind.

Nevertheless, erotic dreams, where she saw a sobbing man, recurred frequently, increasing in intensity each time. About this epoch, visual sensations manifested themselves, associated with gustatory excitations. Sensations of acidity, which had been eagerly enjoyed up till then, now became painful, because they brought about keen erythropsia. The slightest quantity of vinegar gave rise to a vision where every object was uniformly red, more or less vivid, and extending over the whole visual expanse. This visual sensation lasted the same time as the gustatory sensation, and disappeared just as quickly. Nothing had ever arisen resembling coloured hearing. The colour-taste disappeared with all other neurotic troubles after a series of changes of residence, which lasted seven or eight months. Since then the colour-taste has not reappeared except under conditions of depression, or when there was a recrudescence of hysteriform accidents, shown by suffocation, hemiparesis, hemispasms, and a few fits of rigidity. From eighteen to twenty, she was free from all neurotic derangement, and the sobbing man appeared but rarely in her dreams.

During this period of her life she received offers of marriage, which she did not accept, alleging defects of individual suitableness which shocked no one. Gradually her refusals cause uneasiness; she would have liked to get married, and thought about wedlock, but found no man who pleased her. Proposals irritated her, and she was once more taken with fits of suffocation, fainting, and insomnia, and became exasperated at each fresh offer for her hand. Her family tried to find amusements which would afford her greater chances of making a choice of future husbands. During a season passed in the Pyrenees, she made an excursion into Spain, and went to a bull-fight.

She was especially excited by the infuriated animal's rushes, and most of all when they were suddenly stopped. She did not take the slightest interest in any man among the audience or playing a part in the spectacle; no individual of the male sex occupied her mind. She experienced genetic feelings, accompanied by most agreeable and general exaltation. The orgasm took place, consequent upon several

consecutive rushes of the bulls. The emission came as a sort of surprise to her. She felt tired, and was no longer interested by what went on in the arena for the rest of the day. She had no illusions with regard to the anomalous effect of a sight which she found barbarous, and did all she could to hide her desire to witness it again. She was able to indulge her craving several times, however, and always with the same result, which was even reiterated in her dreams. With the end of the season came the lack of opportunities, which until then had never caused any exceptional feelings. She has never experienced at the sight of a horse race the complete satisfaction which never failed during a bull-fight; but she is under the sway of most intense genetic excitement at a steeplechase when there are falls. This incomplete excitement causes an awakening of normal desire when gazing at a few men who seem to please her more than others on the racecourse: a most unusual incident in her ordinary course of life.

She had never felt any positive repugnance for persons of the opposite sex in general, or especial allurement towards females; but when sexual desire was awakened, it was always in favour of an imaginary man. She never met with anybody to her liking in real life. For that reason she could not be persuaded to accept a suitor. In her normal state, the sight of a man sufficed to drive away all conjugal dreams. She would pick out a future husband when at the races, but after the events on the card had been run through, there remained no trace of her decision. So things went on for years; but her marriage, nevertheless, was due to horse-racing.

She grew tired of resisting her sweethearts, and received, a little less rudely than was her wont, the attentions of a man whose suit was vigorously supported by her family. One day, when he accompanied her to the races, the ice was broken, and she no longer tried to retreat. Her advances, however, were made against the grain. She did not love her betrothed, although she recognised that he possessed all the qualities that were lauded to the skies by all around her. She became her husband's best friend, but could never return his love. She supported his approaches, without ever sharing the pleasures of sex, which she only knew under the abnormal circumstances previously described, and which most frequently recurred when dreaming.

She got married at the age of twenty-eight, and had two children with a year's interval, without neurotic troubles during pregnancy or when suckling, which, she says, produced in her the only real pleasure she had ever obtained from sexuality.

During gestation and suckling she never had erotic dreams; they returned afterwards, together with her excitability at the races. After six years of married life, her husband died. From that moment she has not been on a race-course, and nothing else has produced the same effect. Dreams of bull-fighting recur about once a month, but having no connection with her menstruation, which remains regular. Since her marriage, also, she has not been subject to any neurotic trouble. Her eldest daughter is nine years old; she, too, has never shown any signs of nervous accidents, nor any strangeness in her behaviour. Her second daughter, one year younger, who only possesses a few morphological defects (projection of the root of the helix on both sides, pre-auricular fibro-cartilage on the left side, pigmentary nævus on the left shoulder), has had several fits of convulsions when first teething, and nocturnal urination from time to time. For the last two years she is often awakened at three o'clock in the morning by nightmare, and since the same moment also suffers from cephalalgic shocks occurring several times during the day, about two or three times a month. Moreover, for the last six months she had been detected touching her genitals, or rubbing herself against different objects. Sometimes these tricks passed unperceived, but she would be suddenly seen to grow pale and remain stupid. Causes of local irritation have been sought for in vain.

These habits, in which her mother fancied she saw signs of abnormal sexual heredity, gave rise to the foregoing disclosures. A more complete examination brought about the discovery of ascarides in the little girl's rectum. The destruction of the worms, combined with strict watching and the use of belladonna, caused her neurotic troubles to disappear with sufficient rapidity. Further proofs of the heredity of a sexual abnormity may be expected.

The preceding case presents certain peculiarities worthy of note. In lieu of the primitive systematization habitually met with in sadism, there is a change of object: the sobbing man is supplanted by the furious bull. The perverted instinct has profited by the opportunity but has played no active part in provoking pain. If the perversion has influenced the young woman's behaviour, especially as regards marriage, it has not urged her on to commit any act harmful to others, nor does it seem

connected with any notable alteration of the general moral sense.

On preceding occasions the subject has had functional troubles slightly analogous to a perversion of the sexual instinct. I refer to the colour-taste and visual sensations accompanying excitations of the sense of taste. Some persons endowed with special susceptibility of the visual centres experience visual sensations through excitations of the other senses; such as luminous, coloured, or other sensations. Generally, these occur through auditory excitations (colour-hearing), but all sensorial excitations can produce the same effect, including the sense of touch. Le Dantec has made a special study of colour-vision brought on by the cutaneous excitations of anæsthesic hysterical persons.[1] This can appear after moral emotion. In fits of passion we "see red." Instances of this class have been noted in figurative language based upon daily observation.[2]

Whatever the cause of colour-vision may be, it is often exasperated when the person subject to it falls beneath the burden of some momentary depression.[3] In the patient we have just described this phenomenon only appeared when she was in just such a depressed state.

During colour-vision, despite its origin, everything goes on as if the excitations of the exacerbated sense was equivalent to an excitation of the optical centres. The real vision, for instance, may be the outcome of auditory, olfactory, and tactile excitations. It may likewise arise from acute emotion, rage, joy; any violent impulse, or some spasmodic trouble of cerebral circulation (epileptical

[1] Cognacq. *De la sensibilité colorée*, th. Bordeaux, 1893.

[2] Ch Féré. *La physiologie dans les métaphores*, (*Revue philosophique*, 1895, vol. LX., p. 352.)

[3] Th. Flournoy. *Les phénomènes de synopsie*, 1893, p. 28.

erythropsia), coinciding with equivalent dynamic states of the nervous centres and the entire organization.[1] If it be true that the perception of colour is the reaction of the entire system from the coloured light on the eye,[2] there is no doubt that the same reaction of the entire system follows upon any auditory excitation in coloured-hearing and emotional erythropsia.

Sexual sensations are also reactions of the entire system attending upon some especial excitation. If these reactions can take place through a different excitation, it is because this other excitation is also equivalent in a certain measure to the special excitation. Exactly as in coloured-hearing, when the visual sensation arises from an auditory sensation, the peculiar satisfaction is brought about, in some few visual paræsthesiæ, by the excitation of another organic system producing the same general tension. Whatever value this theory may possess, the coincidence of the two synesthesiæ in the same person merits to be recorded.

This case furnishes an example of sexual perversion with no admixture of perversity, as the whole observation is solely characterised by sexual satisfaction arising at the sight of suffering or some painful strain. It is a case of sadism.

It may be possible that all violent sports, where the lives of animals are endangered, and consequently cruel,[3] are capable of producing the same effects on predisposed persons. The foregoing instance gives rise to reasonable

[1] Ch. Féré. *La vision colorée et l'equivalence des excitations sensorielles*, (*C. R. Soc. de Biologie*, 1887, p. 791.)—*La pathologie des émotions*, 1892, p. 33.

[2] W. S. Wadsworth. *The Pathology of Colour Perceptions*, (*Proceedings of the Pathological Soc. of Philadelphia*, 1898, p. 162.)

[3] F. G. Affalo. *The Ethics of Performing Animals*, (*The Fortnightly Rev.*, 1900, No. CCCXXIX., p. 384.)

suspicion that the delirious enthusiasm arising from some of these kinds of sport, and particularly from bull-fighting, is due to sexual causes.

That instinctive cruelty often exists in a state of isolation is a fact which must not be overlooked. Cruelty has ever been the favourite pastime of primitive humanity, where it served as a spice to almost every pleasure. The *passion of misfortune*, as Hello calls it, is to be found in that class of literature where the effort to *drag tears from the reader*[1] is plainly to be seen. The tendency towards cruelty is not infrequent in young people who remember the different stages of the evolution of species better, and it is still more common in families of degenerates. Woman, the conservatrix of antiquity, has also kept up this *survival*[2] more faithfully.

In adults, the persistence of this tendency, even if isolated, can only be looked upon as a stigma of vicious evolution. In a case recorded by Payer, sexual excitation was produced by the sight of battle-pictures (Krafft-Ebing.)

The sadist may turn his attention to corpses. There have been instances of necrophils who were particularly excited by contact with corpses, and were caught in the very act of violation. Sergeant Bertrand used to disinter the corpses of both sexes and mutilate them. He found more pleasure in disinterring than in violating them.

Sexual pleasure may be classed as sadism, when it arises from destruction or at the sight of the destruction of inanimate objects. I have known a man who delighted in seeing houses pulled down.

Krafft-Ebing quotes a case in which the mere representation of gore or scenes of bloodshed was enough to

[1] Hello, *L'homme, la vie, la science, l'art*, p. 69.

[2] Fr. Nietzsche, *Humain, trop humain*, part I., translated by Desrousseaux, 3rd edition, p. 96.

produce orgasm. MacDonald[1] quotes another in which the same sensation resulted on reading of acts of violence. It appears that mere emotion suffices to bring about sexual excitement in subjects like these, who are predisposed by a special irritability. The most diverse emotions, too, may provoke this excessive excitement. Lacassagne has observed the case of a man who used to get excited at funerals; Schulz mentions a man who could only enjoy sexual connection after flying into a rage; and there are others who only possess sexual power when there is a danger of their being surprised, and so they seek their pleasure in public places.

Several writers include under sadism the brutal excitation which appears after sexual connection. Such manifestations are not associated with sexual pleasure, because they do not help to provoke it, and they do not accompany it because even their suppression would not prevent the sexual act. They are phenomena of consecutive excitation which resemble emotional intoxication,[2] and which characterise a veritable erotic intoxication, to which reference will be made later on.

Sadism may develop late in life. The notorious Marquis de Rays took to it at an advanced age through reading Suetonius. But it coincides more often with abnormal sexual precocity.

Krafft-Ebing has given the name of "masochism" (derived from the name of the novelist Sacher Masoch, who has represented in his books persons afflicted with the disease) to an anomaly of emotivity consisting in the seeking of real and imaginary sufferings, whether for the purpose of exciting and facilitating sexual pleasure, or for

[1] MacDonald. *Observ. pour. servir à l'étude de la sexualité pathologique et criminelle*, Coutagne's translation, (*Arch. d'anthrop. crim.*, 1892, p. 637.)

[2] Ch. Féré. *La pathologie des émotions*, p. 226.

obtaining an actual equivalent of sexual excitations that provoke orgasm.[1] The physiological act may not even be attempted. It is a question of a kind of sexual algophily.[2] Persons who are affected by this anomaly only find pleasure in painful or humiliating acts, in playing a passive part;[3] they get themselves whipped, pinched, beaten, trampled on by the objects of their passion, they lick their feet, etc. Hammond[4] records the case of an individual who usually showed exemplary morality and was a good *paterfamilias,* but who now and then visited a house of ill-fame, undressed himself to the waist, keeping on his trousers and his boots, and had his chest and face trodden on by three stout girls, whom he used to pay without asking them for anything else. Others find pleasure in flagellation. Mdlle. Lambercier, when she whipped Rousseau, was not slow to perceive that the "punishment did not attain its purpose." "To lie at the mercy of an imperious mistress" was "a very sweet enjoyment" even for Rousseau.

The doctors of old had already observed the influence of pain felt in certain parts of the body on the sexual function, and in particular the influence of hot and caustic applications on the lumbar region.[5] Acton[6] gives it as his advice that children should not be whipped on the fundament in order not to excite them.

Masochism reveals itself, as a rule, as soon as manifestations of the sexual instinct begin. Not only is it

1 Sacher Masoch. *Venus in Furs.* Paris, Carrington, 1903.

2 Ch. Féré. *La pathologie des émotions,* 1892, pp. 445-6.

3 Stefanowsky. *Le passivisme,* (*Arch. d'anthrop. criminelle,* 1892, p. 294.)

4 W. Hammond. *Sexual Impotence in the Male,* 1883, p. 32.

5 Meibomius. *De Usu Flagrorum in Re Medica et Venerea Lumborumque et Renum Officio.* Francofurti, 1650.

6 W. Acton. *Fonctions et désordres des organes de la génération,* 1863, translation, p. 11.

precocious, but it often appears to be spontaneous and provoked by coincidences. But sometimes it is acquired and develops late. This acquired algophilia may be explained as the effect of habit which dulls the sensations. The authors of the "Compendium de Médecine" quote an instance of a prostitute who felt a lively pleasure when the vegetations of her vulva were being cut. A sensorial perversion of the same kind occurs in the case of individuals who seek sexual pleasure by introducing strange objects—which have often puzzled surgeons—into their own rectum (pederastic masturbation), or into their urethra (pseudonanism).[1] Krafft-Ebing cites the case of a masochist who had an erogenous zone at the anus; by irritating it with his fingers he was able to produce orgasm.

Masochism exists in both sexes. It is more frequent among women in its milder forms. Woman loves to be conquered.[2] Michelet says that with woman "it is a sensuality of love to obey, to feel that she is possessed." Nietzsche says, "what women understand by love is quite clear; a complete abandonment of body and of soul without self-regard or restriction"; and it is said that the less refined women love not only to be mastered, but even to be beaten. Should masochism in women be regarded as an exaggeration of a spontaneous tendency? It is undoubted that when the painful excitation is an equivalent, we have to do with an anomaly which is quite as negative of the genital function among women as among men. Masochism may be homo-sexual in both sexes, *i.e.*, it may be coincident with inversion of the

[1] L. Frigerio. *Anomalie sessuali, autopederastia e pseudonanismo*, (*Arch. de Psich.*, vol. XIV., 1893.)

[2] Ch. Virmaitre. *Les flagellants et les flagellés de Paris*, 8vo, Paris, Carrington, 1902, pp. vi-xlvii.

sexual sense. Dr. Jullien knew a sadist who obtained sexual satisfaction by seeing a man tattooed. Although Krafft-Ebing considers it as the opposite of sadism, several unions of the two anomalies occur in the cases he gives. These coincidences appear in the case of subjects affected by other anomalies of the sexual instinct, such as fetichism, and by other marks of degeneration, such as neuropathy, and they come of a morbid stock.

The importance of physical or moral pain varies a great deal among masochists. In some, pain excites sexual activity, the end of which occurs in the normal way; it is a preparatory excitation. In others, the pain must continue to be felt till the end, whilst the partner plays an effaced and absolutely passive part. In others again, pain suffices of itself to procure satisfaction with all its physical accompaniments; contact with a person of the other sex is quite unnecessary, and may even provoke absolute repulsion; and sexual relations may so far lose all meaning as to only inspire disgust. Mental representation of ill-treatment or some degradation is often enough to produce sexual erethism. Some masochists are deeply disappointed when they actually undergo the ill-treatment to which they looked forward so eagerly.

As we get to know the anomalies of sexual instinct better, so we come across them under the most varied and unforeseen conditions. The most unexpected sensual concomitants strike us, and we are led to look upon them as common or habitual, when in reality they are quite exceptional. There can be no doubt that *flagellation*, for instance, is closely allied to sexuality, and we are scarcely surprised when we find it affirmed that the flogging mania in its epidemic or conventual manifestations never had any other cause save that of some abnormal

sexual gratification.[1] It is impossible to deny what an important part hysteria played in the contagion of flagellation, as in other mental epidemics; but we can only declare by way of hypothesis that every female flagellant was hysterical, although they might have been so, one and all, without experiencing sexual feelings under the lash.

Flagellation is a painful punishment, and well fitted to cause fear; physical pain being increased by a feeling of shame. Flogging was resorted to in antiquity, and existed in the schools of China until the time of Confucius, who pointed out its grievous consequences. Traces of it are found amongst the Lydians, Spartans, and Jews. The Romans knew of it, for Horace applies the epithet of "plagosus" to his professor, Orbilius. It found its way into the habits of Christians, accompanied by penances, and held an important position in monastic life. At the beginning of the thirteenth century, it crops up in Italy as an expression of general repentance; but it is only about 1260 that a Dominican monk of Perugia founded a sect of penitents who rightly deserved the name of "Flagellants." In the following year, numerous bands of these floggers crossed the Alps into Germany, Alsatia, Bavaria, and Poland, where they found innumerable imitators. In spite of the papal bull issued against it by Clement VI. in the middle of the fourteenth century, they swarmed in the whole of central and southern Europe, in the form of black, white, and red penitents. In the sixteenth century, flagellants were still to be met with in France; at Avignon, Lyons, Toulouse, and even in Paris, where they were protected by Henri III. The brotherhood of the flagellants was abolished by the French parliament in 1601; but there were still processions of religious floggers during the

[1] Castor. *Das Sexuellemoment im Flagellantismus.* 8vo, Berlin, 1899.

eighteenth century in Italy, Spain, and Portugal. The last is said to have taken place at Lisbon in 1820.[1]

Although Abbé Boileau, in his "Histoire des Flagellants," recognises the evil of flagellation from a sexual standpoint, we find nothing in his descriptions of flogging processions allowing us to suppose that there existed an evident, and above all, general sexual excitation; nor even do we find any revelations of erotic excitement in his writings.

The result of flagellation varies according to its intensity and the patient's excitability. Flogging may have a tonic, or a depressing effect. It may have general or local effects in the case of persons under the influence of any localised, irritable weakness. Its general exciting action has been made use of by doctors from time immemorial. Many pupils of Cœlius Aurelianus gave flagellation credit for beneficent action in insanity, and Galen credits it with tonic power.[2] It has been remarked that certain horse-dealers caused emaciated steeds to look healthier by means of complete fustigation; hence the surmise that whipping might prove useful in the case of thin and weak people.

Regnard tells us of a custom observed in the baths of Bothnia, where girls armed with twigs used to beat naked men and boys, so as to open their pores and help them on towards great evacuations.[3]

If flagellation, applied in moderation, is apt to produce useful general excitation, such is no longer the case when a heavy dose is prescribed, for then all the effects of a nervous shock are to be feared. Davidson mentions a boy of fifteen, with doubtful lungs, whose pulmonary complaint made rapid progress after the lad had been whipped thirteen

[1] *Etude sur la flagellation au point de vue médical et historique.* Paris, Carrington, 1899, p. 124.

[2] Wedelius. *De verberibus medicis*, 4to, Iena, 1721.

[3] J. F. Regnard. *Voyage de Laponie*, Paris, Libr. des bibliophiles, 1875, p. 20.

times in the course of a month. Nevertheless, flogging flourished for years in every army as a means of discipline, and is carried on in England, where the cat o' nine tails is still in use.[1] This terrible instrument is the cause of shocking accidents, and may even cause death.[2] In the case of two sailors, Davidson saw it bring on fits of epilepsy with loss of consciousness, followed by horrible troubles.[3]

Ecclesiastical flagellation, principally carried out in convents with severity, was divided into "superior discipline," applied to the upper part of the person, *i.e.*, head and shoulders; and "inferior discipline," *i.e.*, loins and belly. This last punishment gave rise to indignant protest, because of the nudity it necessitated, and also in consequence of the peculiar excitation attributed to it.

Moreover, philosophers found that voluptuousness, religion, and cruelty were closely linked. "It is rather astonishing," says Novalis, "that the association of lust, religion and cruelty during all these years has not caused mankind to pay more attention to the intimate character of their relationship and to their common aims."

Flagellation holds a vast place in collegial discipline. In England, the most renowned pedagogues, such as Brinsley and Locke, recommend it, and it has flourished as long as can be remembered in the best known establishments. Roger Asham said of Udall, head-master of Eton College from 1534 to 1543, that he was the greatest flogger of his time. Thomas Arnold, one of the most celebrated pedagogues of modern times, wielded the rod himself in 1840;

[1] *Etude sur la flagellation au point de vue médical et historique*, Paris, Carrington, 1899.

[2] Erasmus Wilson, *Punishment by Flogging* (*The Lancet*, 1846, Vol. II., pp. 488, 540, 570.)

[3] J. Davidson. *Two Cases, one of Epilepsy, and Another of Apoplexy, resulting from Flogging in one of Her Majesty's Ships*, (*Med. Times and Gazette*, 1853, New Series, II., p. 623.)

and it is by no means certain that the birch has entirely disappeared from all private schools,[1] or that the rod is scorned in our day when vicious infants need correction.[2] If the rod has been less in favour in France, it met at any rate with the approbation of Rollin, and our generation has also known the existence of birching schoolmasters. If flagellation deserves reprobation, it is not only by reason of its lack of moral force and immediate danger.

In the days of Petronius, flagellation with ripe nettles was well known as having an exciting effect on the genital organs. Œnothea, priestess of Priapus, promises Encolpius to make his member "as stiff as a horn," by dint of a like whipping treatment.[3] This kind of flagellation gives rise to the peculiarity known as urtication, characterised by evident vasomotor phenomena; but simple fustigation with birchen branches, or hand-slapping chastisement may produce analogous effects. We have already pointed out how Boileau mentioned the evils caused by whipping discipline, and these dire results have been still better described by others, among whom may be mentioned Meibomius, Doppet,[4] Virey,[5] Millingen,[6] Acton,[7] and still more recently Lesshaft,[8] who have signalled the danger of flagellating children.

But it is above all at present as the anomalies of the

[1] W. M. Cooper. *Flagellation and the Flagellants. A History of the Rod in all Countries.* New Edition.

[2] Thomas Holmes. *Youthful Offenders and Parental Responsibility*, (*Contemporary Review*, 1900, vol. LXXVII., p. 845.)

[3] *The Satyricon of Petronius, a new translation with introduction and notes.* 8vo, Paris, Carrington, 1902, p. 378.

[4] Doppet. *Traité du fouet et de ses effets sur le physique de l'amour, ou aphrodisiaque externe*, 1788.

[5] Virey. "*Flagellation*," in Dict. des Sc. méd., 1816.

[6] J. G. Millingen. *Curiosities of Medical Experience*, 1837.

[7] W. Acton. *Fonctions et désordres des organes de la génération.* French trans., 1836, p. 11.

[8] P. Lesshaft, *De l'éducation de l'enfant dans la famille et de sa signification*, 1894, p. 241.

sexual function have become better known that the true meaning of flagellation from the genital standpoint has been brought out into the open light of day. The "Confessions of Jean Jacqnes Rousseau" never left us in doubt for an instant with regard to the sexual value of passive flagellation. Nowadays we know for a fact that there exist several categories of amateurs of flagellation: (*a*) those who love to be flogged, more or less severely, either by some more or less attractive person of an opposite sex, or even of the same sex, as in the case of inverteds; (*b*) those who on the contrary find pleasure in using the rod themselves as a means of fustigation, or else revel in slapping their chosen victim with the bare hand; (*c*) those who care to be neither active nor passive, finding sufficient excitement in wielding the instrument of torture.

Flagellation in common is more particularly apt to produce intense exaltation.

Such varieties as these show that flagellation constitutes an anomaly of sexual emotivity which may be allied either to *sadism*, as proved by the desire of associating the suffering of others to one's own lust; or else connected with *masochism*, manifested by a wish for the accompaniment of personal pain. The connecting link of active or passive flagellation with sexual gratification cannot be denied, but the reality of this association must not cause us to conclude that all those who seek to flog or be flogged, suffer from sexual anomalies. The notion of the true presence of anomalous sexuality in a few persons forms a motive for the study of flagellants from this standpoint, but it should not lead us to accuse them blindly all round. This necessary reservation must also be applied to other similar circumstances. Certain habits may be noted in connection with sexual perversions, without characterising sexual

perversions in themselves. Italians introduced the fashion of exchanging kisses full on the mouth to the court of Henri III., and it was far from being a superficial caress, if we may judge from the designation of "cataglottism," applied to this embrace by Henri Estienne. The authors of the "Satyre Ménippée" accuse Senault, a recorder, not only of letting himself be "baisé en la bouche," but further of being a sodomite and a "caque sangue," (*cacare sanguinem.*) In this connection, we find no proof that the Italian kiss at that epoch constituted a sign of sexual perversion.

We are almost led to admit that an immoral fancy is of necessity bound up with an anomaly of development or some morbid state. But often any surrounding influence suffices to cause seeming morbid manifestations. Contagion is principally active where there is agglomeration. The influence of environment is so clearly recognised that we have been able to blame certain periods of history for giving rise to most patent perversions, and the conduct of the Marquis de Sade has been explained by the influence of the epoch in which he lived.[1]

I lay stress upon these facts in order to set forth plainly that no general conclusions should be drawn from associations found in any particular fact.

The degree of violence needed for producing sexual erethism is very variable. The masochist may desire death, and only feel enjoyment under threat of it; in other cases, he requires wounds from which blood is flowing, and on the other hand he may be contented with purely symbolic manifestations (Krafft-Ebing); it may be enough for him to be left naked in a dark room or to be thrown out of doors.

[1] Eug. Dühren. *Der Marquis de Sade und seine Zeit. Ein Beitrag zur Kultur und Sittengeschichte des 18ten Jahrhunderts.* Zweite Aufl., 1900.

The tendency to perform systematic humiliating acts, such as the desire to lick a woman's boots, may be referred to masochism, but at the same time, these acts are of the nature of fetichism. Krafft-Ebing regards as a latent form of masochism the satisfaction felt by some persons in performing disgusting acts, such as licking parts of the body that are covered with sweat, *e.g.*, the armpits, or the feet (Cantarano); getting dirtied by urine or fœcal matter (Cantarano, Pelanda); or smelling excrement (Tardieu's "renifleurs.")

Some men are attracted by women who have morphological peculiarities of a repulsive kind. Beaudelaire is asserted to have had a liking for negresses, female dwarfs, and giantesses; others are attracted by deformities, by rachitism. Congenital double luxation of the hip which produces a very characteristic balancing of the trunk of the body during walking may also influence sexual choice. There are cases of persons who are fond of over-fat women. Lydston mentions an instance of a man who liked women one of whose lower limbs had been amputated.[1]

But the idea of humiliation scarcely enters into the pathology of these special vices, which seem to be developed more particularly in debauchees as a result of special curiosity. The specialisation of dreams, which exclusively reflects the idiosyncrasies, does not appear among them as it does among masochists, and indeed among all congenital or precocious perverts.

"Fetichism," the worship of baubles (Max Müller), holds an important place in the evolution of religions. Religious fetichism consists in the adoration of a material object to which a mysterious power is attributed. The

[1] G. Frank Lydston. *Addresses and Essays*, 2nd ed., 1892, p. 257.

besetting sexual excitement felt by certain persons for some physical or psychic quality, some dress or other object of habitual use belonging to a person of either sex well deserves the name of fetichism given it by Binet.[1]

Whilst in normal love all the elements of a person seem to combine in attracting, in amorous fetichism it is one part of the body that solely and exclusively has this effect. It is beyond question that everyone is peculiarly sensitive to certain special characters, both physical and psychic, and is attracted by certain colours or certain forms of dress. When anyone of these different factors plays an exclusive part, it is a monstrosity, and a sign of the dissolution of sexual instinct and of sex, because such exclusiveness diverts the instinct from the aim of reproduction.

The physical characteristics that occasion fetichism are most variable. One of Ball's patients was fascinated by a person's eye; Binet mentions a young man who was attracted by the hand; whilst others care for nothing but the hair. Odour and voice may act in the same way. It has often been remarked that fetichists are particularly enamoured by the large size of the organs or parts of the body that attract them. Thus, Ball's lover of eyes admired enormous eyes, and used to imagine them of infinite size; Binet's lover of hands, too, had a preference for hands of huge dimensions. In these cases it is the eye, hand, mouth, ear, nape of the neck, etc., that sum up the beloved person, who may be without any other physical or moral quality. Choice is determined exclusively by a part of the body whose touch or sight, etc., may produce sexual satisfaction more easily than normal relations.

[1] A. Binet. *Etudes de psychologie expérimentale*, 1888. — P. Garnier. *Les fétichistes pervertis et invertis sexuels*, 1896.

Some persons find pleasure in the touch or general feeling of the hair belonging to a woman, no matter who she may be; whilst women's hair, exhibited, for instance, in a hair-dresser's window, has no effect on them. The simplest physical or mental peculiarities may affect a person of the other sex like a fetich which is an individual symbol that has necessarily an individual effect. Love is a complex secondary instinct which has many more individual varieties than all the other instincts.

Fetichism may not only have regard to one part of the body or to psychic qualities; it may also be connected with an inanimate thing (azoophilic love).[1] There are people who are lovers of dress, *e.g.*, the dress of an Italian woman (Binet), or of a wet-nurse (Garnier); there are also lovers of night-caps, boot-nails, blue aprons, handkerchiefs, gloves, patent-leather boots, etc.[2] Sometimes the object has no effect unless it is worn by a person of the opposite sex; sometimes it acts of itself.

The most notorious among these are the lovers of hair and of handkerchiefs, because of the impulsive acts to which their perversion drives them. They are frequently arrested for cutting off plaits of hair, or stealing handkerchiefs. It is often noticed that the mere possession of the object which they have seized is enough to make them happy; some masturbate while looking at it; but they are none the less on the wrong track so far as reproduction is concerned.

It is not merely the articles themselves of women's toilet that may attract the attention of fetichists, but also their

[1] J. Chevalier. *L'inversion de l'instinct sexuel au point de vue médico-légal*, 1885.

[2] G. Petit. *Fétichisme de la toilette, perversion sexuelle*, (*l'Indépendance Médicale*, 1898, p. 98.)—A. Pichon. *Un cas d'obsession fétichiste de la robe*, (*Journ. de méd. de Bordeaux*, 20 fév. 1898.)

composition and their colour. Some have an exclusive preference for garments of silk, velvet, fur, or feathers; others for objects red or green in colour; others for boots and shoes of polished leather. Krafft-Ebing gives an instance of a man who used to be excited by a woman's dress if it was wet, but not if it was dry. Sometimes it is necessary that the object should belong to a particular class of individuals. Fetichists do not usually have nocturnal pollutions except *à propos* of fetichistic dreams.

The tendency of the fetichist to be attracted by a special character leads him to pay no attention to the actual person who happens to possess the character in question. The presence of the fetich is for him the *sine quâ non* of sexual power (Krafft-Ebing.) The special characteristic attracts the fetichist wherever he meets with it, so that there is hardly any likelihood of his fixing his choice on one single person. This fixing of choice is a condition of normal love; it is the condition most favourable to reproduction. Some fetichists may have sexual connection in the absence of the object of their predilection; but their success is owing to the representation they are able to make to themselves of their fetich. The object of their worship figures in their erotic dreams. In some cases sexual connection is possible apart from the fetich or its representation; but then the end is reached with difficulty and the orgasm is followed by unusual prostration. Sexual relations are not always necessary to produce gratification; the mere touch or sight of a fetich which does not recall to mind any person of either sex, but which acts of itself, is often sufficient.

Binet's assertion is generally accepted that in the antecedents of fetichists there has been an incident which has been associated once for all with sexual excitation. It is

said that Descartes, having, when he was young, been in love with a squinting woman, could not throughout his life help feeling a *penchant* for women of that type. Roubaud quotes the case of a man who, having had his first sexual connection with a woman who was dressed and had her boots on, was impotent under any other conditions. Howe has recorded a similar case.[1] I have myself observed a case of the same kind in which it is clear that association grew up on ground prepared beforehand by neuropathy. Krafft-Ebing has also remarked that fetichism is connected with psychopathy, and often combined with inversion of the sexual sense, or other perversions, or with sexual hyperæsthesia.

Observation VIII.

Morbid emotivity.—Love of red-haired women.—Mr. B., a man of 60, suffers from diabetes and is an hereditary neuropathic. He has several anatomical anomalies and has had sick headache for 30 years. He has this peculiarity, viz., whenever he meets a red-haired woman in the street or elsewhere he tries to get near her, follows her, and pursues the adventure to its end, if conditions are favourable. It matters little to him whether the woman be young or old, beautiful or hideous, elegantly neat or repulsively dirty. He has often indulged in these pursuits even in the neighbourhood of his home. If he meets his wife, he finds some pretext for continuing the expedition. The impulsion occurs even when the object of his pursuit is at a considerable distance; so that it is difficult to believe that odour has anything to do with his behaviour. Mr. B. is perfectly well aware of the misconduct involved in his proceedings. He has indeed several times had to endure the material and moral consequences of them. But it was always impossible for him to stop either now when his genital functions are weakened by age and illness, or at the time when he was in the prime of strength. The woman who will have his last caresses will be red-haired. Mr. B. explains his peculiar emotivity by the fact that the first woman he loved and possessed at the age of 18 was red-haired.[2]

[1] J. W. Howe. *Excessive Venery, Masturbation and Continence*, New York, 1884, p. 86.

[2] *La pathologie des émotions*, p. 443.

The impossibility of gratification apart from the presence of the fetich leads to attempts at polluting regions which have nothing to do with sex, to theft, and to the pollution of objects. Fetichists are often collectors. You will find in their rooms a quantity of handkerchiefs, locks of hair, and other things they have bought but more often stolen. I had a man in my service who possessed a number of packets of short hairs which he had cut from the pubes or the armpits of girls whom he had pursued solely for that purpose. The prolonged contemplation of these "hairs" ended in complete satisfaction. He was at the same time a colour-fetichist. He followed women who wore red or green stuffs. Magnan[1] mentions a skin-fetichist who was only satisfied by biting the skin of a girl, or the tender skin of a horse's nostrils; and he was arrested just as he was mutilating his own arm. It was a combination of fetichism and sadism. Again, fetchism is also often connected with a need of destruction. Fetichists are instanced who only get satisfaction when they tear women's linen to pieces (Diez.) In the absence of their fetiches, a good many indulge in psychic excitation or in various forms of onanism.

Excessive affection for animals is one of the most interesting of morbid emotivities.[2] Opposite feelings may be seen to succeed one another in the same person and zoophily may give place to zoophobia.[3] Exaggerated love of animals is not without interest from the standpoint of the sexual perversions with which it may be found united.

Animals that are in the habit of living in the company of man often inspire him with feelings which, it might

[1] Magnan. *Héréditaires dégénérés*, (*Arch. de Neurol.*, 1892, XXXIII., p. 304.)
[2] Ch. Féré. *La pathologie des émotions*, 1892, p. 448.
[3] Ch. Féré. *Zoophilie et zoophobie*, (*la Belgique médicale*, 1897, vol. II., no. 47.)

seem, he had best bestow on his like. The more wretched and lonely a man is, the stronger these feelings are. His faithful companion has shared inclement weather with him, and hunger and thirst. The animal has come to his aid in times of danger, and he never had a rebuff or a reproach from him. Surely, this is his best friend. In such cases, indeed, sentiments of affection, even if they are exclusive, can hardly be considered a perversion.

The affection of man, according to the conditions of his isolation, is sometimes bestowed on animals (on account of their strangeness or rarity) which do not usually live on intimate terms with him and cannot do him any service, *e.g.*, mice, turtles, hares, lizards, spiders, etc. Saint Francis of Assisi found pleasure in speaking to swallows; whilst Saint Bernard would tremble with fear for a hare pursued by a dog. The animals may grow old and become repulsive through their infirmities, but the sentiments they inspire are in no wise modified. Saint Philip of Néri loved an old she-cat and was passionately devoted to it.[1]

But it is especially the animals that respond best to man's affection which inspire him with the strongest sentiments; and one cannot be astonished at it. The passion felt by men for dogs has been known in all ages. The Greek and Latin poets tells us of a large number of cases.[2]

Fashion plays an important part in the development and specialisation of these passions. Religious ideas and the belief in metempsychosis, as well as certain philosophical ideas, must have singularly favoured the growth of such feelings. Transformism has no doubt contributed towards the springing-up of a new epidemic form of the love of

[1] H. Joly. *Psychologie des saints*, 1897, p. 62.—E. Martinengo Cesaresco. *The Friend of the Creature*, (*Contemporary Review*, 1900, vol. LXXVII., p. 835.)

[2] Engerand. *La dévotion aux petits chiens dans l'antiquité et en France*, (*Revue des Revues*, Sept. 1, 1897.)

animals which manifests itself very often nowadays. Scientific arguments concerning the parentage of men and animals may be based on the fact that in the first periods of their embryological development a great resemblance of form exists between men and animals which are very far from resembling men in the adult stage. Man may well regard the animals as his brothers, and allow them to benefit by the precept, "You should treat those who are beneath you as you would be treated by those who are above you." Hospitals for animals have been started, and their more or less comfortable outfit and equipment have called forth protests from humanitarians who dispute the legitimacy of such generosities so long as there are human beings who are without help.[1]

When love of animals coincides with normal sentiments towards human beings, and when it is not attended by marked signs of eccentricity, it can hardly be qualified as morbid. It is not the same thing when love of animals is exclusive, especially in the case of persons who have never had any hardships inflicted on them in their surroundings or by society. Some people are irresistibly impelled to love an animal, and often one belonging to a weak and feeble species, or a species that has spontaneously or artificially degenerated. The snappishness, dirtiness, infirmities, and illnesses of the creature are no drawbacks. It is an object of exclusive and lasting affection. Its least movement is enough to attract the attention of the zoophil who becomes incapable of following a conversation, or of interesting himself in anything that happens around him; whilst a mere movement of the animal's ear or tail is quite sufficient to attract his eye and his whole mind. It is not uncommon

[1] G. Tyrrell. *Zoolatry*, (*The Month*, Sept. 1895.)—Frances Power Cobbe. *The Ethics of Zoophily*, (*Contemporary Review*, Oct. 1895.)

to see a lunatic of this kind lift up his dog in his arms with infinite care in order to carry it across a street without its getting wet, whilst his young child is left to follow at hazard and to run any risk there may be. People have been known to suffer more from the death of their dog than from that of their child.[1] The exclusive character of these anti-human sentiments has been generally noticed, and there is a popular saying that as a rule those who are attracted by animals lack normal feelings towards their like and even towards their own kith and kin. A proverb has it: "Friend of animals, enemy of men." It is in truth often the case that zoophils neglect not only their social duties, but also their family duties, and in very many instances even their duty towards themselves, viz., the care of their persons. It is especially so when the solicitude of a person extends to a large number of animals, whether they belong to the same species or not. Some of these disequilibrates, who have spent their last resources in lavishing care on animals which they have picked up by chance in the streets, and which are often repulsive with disease, have been known to be at last themselves reduced to sharing the wretched food and shelter of their favourite animals.

Zoophily is more common with women than men, but it is not an exclusive peculiarity of the weaker sex. Though it may be a sign of a state of general debility, a neurasthenic symptom, yet it often springs up under such slight influences that it seems to be spontaneous and to be connected with a hereditary or congenital state of the constitution. It often appears in the early years of life, or at the time of puberty, like a great many other forms of morbid emotivity.

[1] G. R. Wilson. *Clinical Studies in Vice and in Insanity*, 1899, p. 108.

Zoophils are not lavish of explanations regarding their *penchant.* Some lay stress upon the moral superiority of animals on the ground that they are not guided simply by self-interest like men; others appeal to the brotherhood and universal solidarity of animals, without asking themselves if man is not more a brother of man than of other animals. Some admit that their *penchant* involves individual reasons which exclude all idea of generosity. Immoderate love of animals may reveal a lack of adaptability to human environment. A sign of this is to be found in those children who prefer animals that endure their teasing ways to people who lavish the most affectionate and devoted care on them. Degenerates, who find it difficult to endure any resistance of their desires, and hate discussion because it clearly shows their inferiority, feel more comfortable in the company of animals which endure their caprices and do not indulge in contradiction. The excessive fondness for dolls, which is not rare among degenerates, and which may sometimes last for life, may be explained after the same fashion. I know a lady (she is a reasoning maniac of 60) who keeps a doll carefully packed up in the most sheltered corner of her room. She has spent her whole life in worrying everybody who has come in contact with her, and she declares that her only happy moments now are those she spends in the company of her doll. Her children and grandchildren she entirely neglects. Another zoophil explains his feelings by asserting that true happiness arises when one feels indispensable.

Doctors recognise the fact that, apart from certain special conditions of *milieu*, exclusive love of animals is often allied with madness. Campagne[1] mentions its

[1] Campagne. *Traité de la manie raisonnante*, 1869, p. 100.

frequency among reasoning lunatics; it is not uncommon with other classes of degenerates. It seems to be more frequent with individuals who, through physical or psychic deficiencies, have remained celibates, *e.g.*, barren women; it is not uncommon either among those who more or less voluntarily tend to constitute the third sex.[1]

According as zoophily applies itself to one animal in particular, or to a particular species, or to all our lower brethren, various peculiarities of conduct ensue. Those who only care for a single animal are content with personal care and measures of precaution, which may only cause amazement through their singularity. Those, on the contrary, whose sentiments extend over a whole species or animality in general, are rather apt to pose as apostles advocating measures of assistance for ill-treated animals and looking after their interests. In this category are included those militant anti-vivisectionists whose psychic balance-sheet has been excellently drawn by M. Magnan.[2]

Zoophily may reveal itself in systematic abstinence from animal food, in vegetarianism, which, however, must not be regarded as necessarily connected with morbid emotivities, as it is based on a strong physiological foundation.

Animals have often to suffer in consequence of these morbid sentiments. The solicitude of which they are the object does not always tend in the direction of satisfying their needs or desires; on the contrary, through the eccentricity of their masters, restrictions are often imposed upon them which are injurious to their freedom and health. Kissing as well as laughing are peculiar to man, and animals can scarcely derive any pleasure from

[1] Ferrero. *Le troisième sexe*, (*Revue des Revues*, 1895, no. 1, p. 9.)
[2] Magnan. *La folie des antivivisectionnistes*, (*C. R. Soc. de Biol.*, 1884, p. 99.)

either. But by close relations with man and constantly living together with him, one may sometimes observe among animals phenomena of psycho-motor induction, or contagion of sentiments caused by the imitation of gestures; and thus one may see the anomalies in the master's conduct copied by the animal. Cases of phobiæ communicated by men to animals can be instanced.[1]

Although zoophily may lead to sexual perversions, it has as a rule nothing to do with sexuality.

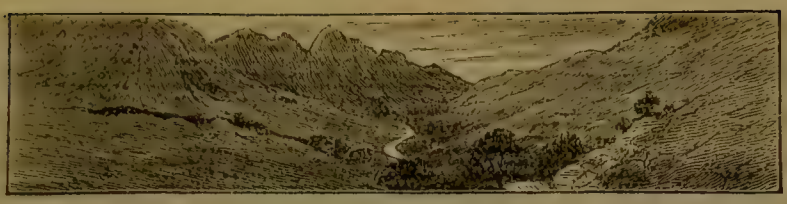
Bestiality, on the other hand, is not so much an anomaly of affectivity, as a sexual perversion. It consists in the seeking after sexual connection with animals. This perversion, which among animals may be acquired, proves clearly that genetic appetite is only one of the factors in the reproduction of species; it excites the individual to expend his excess of vitality even with beings so different from himself that fecundation is impossible. It can scarcely be doubted that this sexual perversion may be favoured by prolonged contact when in isolation.

But the tendency often appears before the age of the normal evolution of sex. Men have been known to be attracted by birds, geese, ducks, and hens,[2] or by mammalia, such as mares, sheep, and goats. Women who are afflicted by this perversion are especially attracted by dogs.

Proof of abnormal sexual connection has been furnished by the discovery of the presence of spermatozoa of another species which have a characteristic shape, (Guillebeau).

[1] Ch. Féré. *La folie communiquée de l'homme aux animaux*, (*C. R. Soc. de Biol.*, 1893, p. 20.)

[2] P. Mantegazza. *L'amour dans l'humanité*, 1886, p. 124.—Boissier and Lachaud. *Perversion sexuelle à forme obsédante*, (*Arch. de neurologie*, 1893, vol. XXVI., p. 383.)



CHAPTER VIII.

SEXUAL INVERSION.

UP to the end of the second third of the century which has just finished, sexual perversions were considered to be acquired vices, and doctors scarcely paid any attention to it except with the view of studying the physical lesions that might result from it. However, medico-legists had made attempts to connect with the pathology of sexual perversions certain violent assaults, acts of bestiality, vampirism, or necrophily, which had been committed under special circumstances that appeared to denote uncontrollable impulses, or by persons affected by more or less classified mental disorders.

Since Westphal[1] proved the existence of an instinctive perversion, stronger than the will and driving some individuals to realise sexual pleasure with others of the same sex, a gradual evolution of ideas regarding it has taken place, and the result has been an absolute change of opinion. Nowadays, there is a tendency to associate all vicious practices with a pathological state. The seeking

[1] Westphal. *Die conträre sexual Empfindung, Symptom eines nevropatischen Zustandes*, (*Arch. f. Psych.*, 1870, vol. II., p. 73.)

after sexual satisfaction by means of connection with a person of the same sex is not a mark of an instinctive perversion, the inversion of the genital sense, when it is a question of a person who is isolated with persons of the same sex and is completely deprived of persons of the opposite sex. The absolute isolation of sexes may be the origin of habits which are no more a proof of instinctive perversion than onanism, which is often connected with local causes of irritation. Pederasty may be the result of licentiousness and depravity; it may be a profession; there is in existence a masculine prostitution the aim of which is blackmail. It may be due to fear of venereal disease or of the natural consequences of normal connection with a woman. Such fears may also themselves be symptoms of a morbid state, like fear of the genital act.[1]

It may spring from defects in the conformation of the genital organs which make natural relations difficult or impossible; or be due to mental disorders which cause an immediate sexual need that excludes all sex distinctions. Epileptics, dements, victims of general paralysis may furnish examples.

Vicious habits are so intimately associated with instinctive perversions that the existence of the anomaly of instinct may be deduced from a knowledge of the habits, and that whole nations have been accused of sexual inversion, because they had homo-sexual habits.

Instinctive sexual perversion consists in the voluntary seeking (*i.e.*, a seeking not acquired by habit) for sexual satisfaction by methods different from those which nature has ordained, quite apart from any special condition of *milieu*, or any acquired or pathological organic condition.

[1] F. Raymond and P. Janet. *Névroses et idées fixes*, Paris, F. Alcan, vol. II., 1898, p. 87.

Sexual inversion in psychoses is an altogether different phenomenon, in cases where the madman thinks he has changed his sex, put on the dress of the other sex, and seeks to have connection with persons of his own sex.

Apart from these pathological conditions and the vicious dispositions that precede it, can we consider pederasty, the so-called pederasty of necessity,[1] which is said to be a direct consequence of social environment, as compatible with an absolutely natural psychic state? When pederasty is not general in a social *milieu*, but is tolerated and even approved by those who may be regarded as the interpreters of public opinion, as was the case in Greece, it may be granted that the habit was practised by a large number of perfectly normal persons. But it is no longer the same thing when sexual isolation is the only abnormal condition in a *milieu* where the practice is generally considered vicious. It is beyond doubt that in the conditions of sexual isolation which occur in our times, the majority of those who do not resist the sexual impulse, are for the most part abnormal in other respects; and sexual vice is generally not the only one of which they give proof. When sexual isolation seems to be enough to cause abnormal acts in some animals, it is because they have no education, and so are the victims of a mistake, as we have already seen.

Inversion of sexual instinct is marked by the awakening of the instinct by an individual of the same sex. It is not always a question of an anomaly of the instinct itself, but of a special sentiment of the individual who feels himself an utter stranger to the sex to which he belongs, (Westphal.) The love of an invert is marked by a characteristic which is scarcely ever found in true

[1] J. Chevalier. *L'inversion sexuelle*, 1893, p. 199.

friendship, viz., jealousy. The jealousy of inverts is often directed against the women whom they consider to be rivals; it provokes frequent quarrels among them. Unrequited love is with them often the cause of enduring despair. In the case of some inverts, too, love is egoism in two persons, (Boufflers.)

Their correspondence is always marked by passion, and their letters seemed to be addressed to a woman, (Tardieu.) They often call to mind the impression of their first amours, and like to refer to them.

In their passion it often happens that all social differences are blotted out. When they have attached themselves to a man, love is the chief preoccupation of their lives, and often even an exclusive preoccupation.

Inverted love preserves its characters in the most automatic psychic states. There is an actual inversion of shame; the invert is more embarrassed in undressing before persons of his own sex than before women. In his erotic dreams, he always sees individuals of his own sex appear. The homo-sexual inclination always coincides with a varying degree of hetero-sexual repugnance. We shall see that it is possible, as Krafft-Ebing says, to distinguish between total inversion in which a man is only excited by a man, or a woman by a woman, and psychic or psycho-sexual hermaphroditism, in which the invert feels now a *penchant* for a person of his own sex, now a *penchant* for one of the other sex. There are cases in which the manifestations of the instinct are confined to the psychic sphere, to a state comparable with erotomania, to a purely psychic uranism, in which carnal desire completely disappears,[1] in which at any rate it is unconscious.

[1] A. Möll. *Les perversions de l'instinct génital; étude sur l'inversion sexuelle basée sur des documents officiels*, Pactet and Romme's translation, 1893, p. 28.

Platonic love may show itself solely in an exalted admiration for the person beloved. In other cases it is characterised by a desire to touch, to kiss, without any conscious intervention of the genital sense. Uranists, especially congenital uranists, do not readily take people into their confidence. Those who are afflicted by accidental perversions connected with temporary physical conditions, or who regard them as such, speak more freely. Some of them appear to believe that at their own will and pleasure they can feel otherwise and express other feelings.

Not only is the sexual instinct of inverts affected, but also the psychic and moral sexual characters, and sometimes also the secondary sexual characters. Male inverts very often show a tendency to mysticism. E. von Hartmann and Moll state that there are, especially among "spirits" and "mediums," a great many persons suffering from sexual perversions. They frequently show a taste for the arts, and particularly for music. The character of male inverts is often effeminate; that of the women, on the other hand, is markedly masculine.

These anomalies appear in infancy together with most of the other emotional peculiarities. Some little boys are more embarrassed at undressing before men than before women. Their games share in the inversion; the boys amuse themselves with girl's games, and inversely. Inverts are often fond of cooking, knitting, and embroidering; they love jewels, and costumes which attract attention by their colour and form, and they slavishly follow the fashion. They often practise affected politeness; have a tendency to lying; are vain, garrulous, and indiscreet. They love dancing, and manly amusements are repugnant to them. Their tendency to effemination often appears in

the tones of the voice, but effemination of the voice may be congenital with them. Inability to learn how to whistle is a mark of the effeminate man. Inverts often have a special liking for the dress of the opposite sex. There is, for instance, the case of a well-known English actress, Elise Edwards, who played in several theatres on the Continent, and was only known to be a man after her death. Some again are obliged to resume the dress of their own sex in order to satisfy their sexual needs. Westphal points out that the morbid desire to dress like a woman may be a sign of effemination, but not necessarily of sexual inversion. Besides, it is well known that thieves frequently choose this method of carrying on their business. The feminine tastes of uranists may account for some special aptitudes which are said to be observed among them. Actors who like taking women's parts and play them with success, and ladies' tailors, are charged with having characters of effemination. Still, one must be careful not to mistake signs of effemination for signs of inversion; they are only indications.

Posture, demeanour, method of walking, may all partake of inversion. Balancing the hips is often remarked among male uranists; but the secondary sexual characters are not often modified among inverts. With male uranists there have been noticed the development of fat in the mammary parts, the large size of the buttocks, and scarcity of hair; but these are not characters associated with inversion. As for the genital organs themselves, they are rarely marked by anomalies. A doctor told Krafft-Ebing that he had had to do with more than 600 uranists, without meeting with a single case of malformation of the genital organs among them. It should, however, be remembered *à propos* of this that inverts are exceedingly vain and given to lying, and

perhaps they do not take the trouble to distinguish between a pederast and an invert every time they meet a new one. The functioning of the genital organs among inverts has been asserted to be normal; but in most cases there is irritable weakness. Orgasm often occurs with them as the result of a mere touch, of the sight or odour of the one they love.

As a rule, secondary sexual characters have a feminine tendency among individuals of ambiguous sexuality.[1] Genital malformations are less frequent among them than one would be inclined to imagine. The relation between malformation and perversion is far from being constant; the grossest genital anomalies may exist without inversion.[2]

Some inverts, remarkable by reason of their symmetrical physical development, show signs of characteristic morbid emotion of a degenerate kind.

Observation IX.

Scruples and fixed ideas, insanity of doubt, sexual inversion; amnesia following besetting ideas.[3]—Mr. X., 34 years of age, was born abroad of a French father; is excitable, but without marked nervous troubles; no further information about his ancestors. He has a brother and a sister. The brother, who is older than he, is a curious character; he is a talented and successful actor, lives in the company of pederasts, and is said to have always had a tendency to sexual inversion from infancy upwards. The sister, who is younger, has what Mr. X. calls "superstitions"; she feels the need of repeating a number several times over and suffers from morbid terrors.

According to his information, neither his brother nor his sister show any physical defect. He was himself very carefully examined and is quite free from any sign of physical degeneration. He is a man above middle height, well-proportioned, strongly-built, and without

[1] There are often morphological similarities between parthenogenetic generators and the genuine females of any given species.

[2] E. Laurent. *Les bisexués, gynécomastes et hermaphrodites*, 1894.

[3] Ch. Féré. *Note sur une amnésie consécutive à des idées obsédantes*, (*Revue Neurologique*, 1893, p. 653.)

asymmetry. His teeth, hair, skin, and genital organs present no anomaly. There is an expression of frankness on his face that attracts sympathy.

Mr. X. is, moreover, an intelligent and educated man. He is a professor of French literature, and has written several works that are thought highly of in his country. When he speaks of them, he admits of his own accord that his works are of a critical and imitative kind and that he aims in vain at originality. Since childhood he was fond of solitude, and introspection played an important part in his psychical life. There was no other sign of a neuropathic temperament except incontinence of urine up to six or seven years of age, and frights at night. From the age of seven, he was tortured by scruples relating to honesty and sexual morality. He used to look in his room and in his clothes to see if there was not something that did not belong to him; he used to ask himself whether he had not deflowered his sister because some years before he had touched her stomach with his hand quite unintentionally as they were bathing and playing in the sea together. At the age of nine, he fell deeply in love with a little girl of seven; it was the only time in his life that he experienced any sentiment but one of disgust for a person of the other sex. For the rest, he declares that at that time there was no physical accompaniment to his feelings, and it was only a little later that he began habits of masturbation which he has never since abandoned.

From the age of ten he began to feel attracted towards little boys. He states that in spite of his desire to the contrary nothing physical took place in connection with these loves of his; he was restrained by a scruple which in his opinion is not at all justified and which he regards as morbid. His *penchant* has caused him a great deal of unpleasantness in his practical life. He had to leave one educational establishment where he had a good berth because his conduct gave rise to practical jokes at his expense; he was also dismissed from a family which was a valuable means of support for him, in consequence of a set of Latin verses he addressed to a young man, in honour of whom he also rendered into verse the works of a Greek poet. All of a sudden he broke off his story with the words: "You will not deny that a handsome young man is infinitely superior to any woman from the standpoint of form. Shakespeare was fond of boys; Marlowe said that the man who is not fond of boys and tobacco is a fool." He does not by any means regard his instinctive inversion as a condition of disease; he thinks it quite as normal as the other way of living. He is besides capable of having normal sexual relations, and on medical advice he tried them as a remedy for his habits of masturbation;

but they leave behind a feeling of profound disgust and suspicions as to having contracted disease. He often masturbates several times a day, and it was because of the exhaustion and mental debility resulting from it that he came to ask for doctor's advice. It is doubtful if he disapproves of his habit from the ethical standpoint, as his answers on this point are vague. The state of his sexual functions is an object of morbid suspicion to him. He masturbates one day, and the next day the idea occurs to him that he is impotent; so he begins again. Presently he doubts if he ejaculated with sufficient vigour; result—a fresh trial.

These excesses are followed by periods of depression, accompanied by neurasthenic indecision and more or less marked doubts. He debates with himself before getting up, dressing, or taking a meal; and at such times fixed ideas and morbid fears assail him. When Mr. X. came to me the first time, he had for two days (as the result of a fit of this kind) been a victim to the belief that an ulcerated pustular acne on his chin was a mark of syphilis which he must have contracted four months before when he last had connection with a woman. Since this fear had come upon him, he had read all the special treatises he had been able to procure. Every description of the disease strengthened his belief. He had no trace of a primary symptom nor could he describe any; and he had nothing that resembled in any way a secondary symptom. He had not caught syphilis four months before, and the lesion he had on his face bore no kind of likeness to a syphilitic symptom. Moreover two specialists he had seen the day before had told him so. But he remained nevertheless in doubt; he wanted to know if it was not possible for the incubation to be prolonged, and for his little sore to assume the characters of a syphilitic ulceration. He had always been informed that so long an incubation was unusual, and I repeated this to him. But all the same he was in doubt; he wanted to see the length of incubation printed in a very technical work. When he had seen it, he went away content. But he soon returned and awaited his turn anew; he wanted to take down the number of the volume of the dictionary and the page in order that he might be able to meditate at leisure on the statements it contained. Even then his doubts as to infection remained for more than three months.

I was much astonished to find on one of his subsequent visits that he made no mention of syphilis in a fresh list he gave me of his obsessions and fears. He recalled it to mind with some difficulty. He then told me that it was not the first time he had noticed this forgetfulness; that ideas which had greatly tormented him often

disappeared from his memory for a time, and he only remembered them as he would a dream. He also observed of his own accord that he has only an extremely vague recollection of the young man to whom he had addressed the Latin verses, and whom he had loved for several months without being able to keep him out of his thoughts, though he can quite clearly recall to mind the features of the young man's father and of all the persons who used to visit the house. He has made notes about his "superstitions" which would appear to him to be pure fiction if they were not in his own writing. Several of these "superstitions" however have recurred several times at more or less distant periods.

A temporary betterment of his condition takes place when he remains under moral authority, by which his habit of solitude is lessened and he is obliged to keep proper diet; but the perversion of his genetic sense is never modified.

This kind of amnesia as a consequence of besetting ideas has been often noted. Individuals suffering from co-ordinated tic are sometimes, apart from their attacks, seen to be unable to reproduce the movements they make a hundred times a day. The same may be observed in the case of spasmodic exclamations; the sick person may for a time at any rate be unable of his own will to utter the words which he does in his convulsions.

Westphal noticed that his patients were conscious of the morbid trouble that made them unhappy, and at times, when they grew frightened at the continuance of the obsession and the irresistibility of the impulsion, it inspired them with thoughts of suicide.

Although inverts are sometimes horrified by the act to which they are uncontrollably driven, and experience remorse after each relapse into error, they are in most cases resigned, and age scarcely amends them. Moll quotes an instance of an old man who kept up his habits of sexual inversion till he was 82, and his companions used to call him "granny." It is a habit with uranists to give

themselves feminine adjectives and names, *e.g.*, "aunt," or "sister," "the blonde," etc.

Uranists are often attracted by normal men and have a genuine sexual repugnance for other inverts as well as for women. Some prefer young men and have an antipathy for grown-up men. Some have been known to have a preference for white-bearded men. The most licentious of the uranists like as a general rule quite young men. Preferences are often shown for certain types, such as soldiers. Some uranists, as we have already observed, pay no attention to the dress or even the cleanliness of those whom they are on the look-out for. The most squalid creatures do not repel them.

They do not always show the same degree of repugnance for the other sex. For, whilst some uranists cannot endure the sight or the touch or the odour of women, others seek women's society, and in general share their tastes and their manner of regarding things. Some even have the reputation of being lady-killers. They like paying attentions to old maids, or women who have been deserted on account of the ambiguity of their sexual characters, and who contribute to their success by the signs of unusual excitement they show at their approach. Some inverts, again, are temporarily attracted by women—an attraction quickly followed by disgust.

Sexual inversion may not only not be known, but may even be unconscious during a long period after puberty. It may manifest itself by impotence in regard to women or by a sudden excitation in the presence of a man or on touching him.

The inverted instinct is satisfied in very various ways. Some uranists are only satisfied in the active *rôle*, others only in the passive; others, again, but they are few in

number, show a continuous or intermittent impartiality for either *rôle*. Uranists, unlike normal men, are said to prefer the active *rôle* in kissing, (Ulrichs.) Sexual desires are variously manifested by gestures expressing pursuit or attraction, according to the case in point.

As for the different kinds of connection, they are very numerous, and have been too often described for it to be necessary to dwell upon them. But it may be stated that pederasty occurs much more rarely than might be imagined. A great many feel nothing but disgust for anal coition. They satisfy themselves with friction, or rubbing between the buttocks or thighs (perineal coition), by manual or buccal caresses, and by kisses. Some are satisfied by the sight of the naked body, others by the voice, but the majority by the touch. Moll cites an instance of an uranist who is contented with a general excitation of the sense of touch; he has his body rubbed, and particularly his forehead and the nape of his neck.

Passive pederasty is rarely occasioned by a need of anal irritation. I knew a passive uranist who was incapable of an erection except when in the passive *rôle*. Any large object might take the place of his companion, as if the bulbo-cavernosus was unable to act without a point of support on the anal sphincter.

Various sexual perversions often complicate inversion. You may observe in some cases the desire of exhibiting the genital organs before persons of the same sex, with or without effective satisfaction. Uranists may be fetichists at the same time, and be systematically attracted by one part of the body which they fondle, *e.g.*, the feet, ears, nape of the neck, etc. In other cases they are especially excited by certain articles of clothing, such as boots, handkerchiefs, etc.; or by certain materials such as velvet, satin, etc. (Moll,

Garnier.) Uranists often display a need of submission, a desire for more or less systematic ill-treatment, or for brutalities such as characterise masochism. Krafft-Ebing has used this character of submission in order to establish a connection between masochism and sexual inversion. Some uranists only feel sexual satisfaction as the result of physical pain inflicted by a person of the same sex (flagellation, trampling, biting, etc.). Moll connects with masochism what he calls "mixoscopia" (μῖξις, sexual union, and σκοπεῖν, to look at), and which is also observed among uranists. Nor is sadism unknown among them. Instances have been given of persons who only experienced sexual pleasure at the sight of pain inflicted in their presence. Homo-sexuality may be combined with necrophily.

Krafft-Ebing distinguishes, from the anthropological and clinical point of view, certain degrees in the development of inversion properly so-called, which he regards as congenital. His division is well worth adopting in its main lines.

(1) Psycho-sexual hermaphroditism, in which there are traces of hetero-sexuality, though homo-sexuality predominates. Psycho-sexual hermaphroditism may manifest itself episodically, or in a continuous fashion under the parallel or the alternative form. The invert is either continuously attracted towards the two sexes or alternately towards one or the other of them. Still, homo-sexuality in its rudimentary state may only appear in an episodic way or solely in dreams. Sometimes it only shows itself in passive or in mutual onanism. During more or less prolonged periods, women exclusively attract them. Sometimes, as the result of normal relations with a woman, they show a general repulsion for women and an intense attraction for men.

Vulgar women who swear and smoke produce greater excitement in them because they remind them more of men. Psycho-sexual hermaphroditism may coincide with sadism, masochism, fetichism, and zoophily.[1]

(2) Homo-sexuality, properly so-called, is characterised by exclusive liking for individuals of the same sex. Although these inverts as a rule show signs of sexual hyper-excitability, they are incapable of normal connection, except when they are able to recall with sufficient intensity the image of a person of their own sex. And they have no horror of women except so far as the sexual act is concerned. They are unlike the debauchees who prefer young men and practise pederasty, in this, that they have little liking for persons who have not reached sexual maturity and they are seldom pederasts. When they do try it, they are often much disappointed and disgusted. The mere touch of an individual of their own sex gives them intense satisfaction, followed by a feeling of well-being, whilst relations with a person of the other sex require prolonged effort, and leave behind them a feeling of profound physical and mental depression. Homo-sexuality, properly so-called, may be isolated, *i.e.*, the individual concerned has, apart from the sexual function, all the physical and psychic characters that are special to his sex. Sometimes, however, there are modifications of habits and even of some of the secondary sexual characters.

(3) Effeminisation and viraginity are, on the contrary, marked by a correlative inversion of the psychic personality. The sentiments and manners are feminine among male inverts and masculine among the female. From his earliest years, a little boy will show the tastes of a girl and

[1] C. W. Allen. *Report of a Case of Psycho-sexual Hermaphroditism*, (*Med. Rec.*, 1898, LI., p. 653.)

vice versâ. The anomaly occurs in games and dress; the little boy will spend his time with dolls, and shows a subtle kind of coquetry, whilst the little girl neglects her toilet, plays at soldiers, climbs trees, etc. When sexual instinct grows, connection with a person of the opposite sex appears impossible, and in his abnormal connections the man feels himself a woman and the woman a man. The man desires the passive *rôle,* that of succubus, in anal or interfemoral coition, and the same kind of thing happens in buccal coition. The behaviour of the woman is identical. Such inverts have generally no inclination for individuals of their own sex who have not reached sexual maturity. They devote all their energies to trying to look like the opposite sex. The men wear corsets which make the waist small and tend to make their chests and hips prominent; the women, on the other hand, try to flatten the prominent parts of the body which are peculiar to their sex. They practise gymnastics; they do not give way to tears. As a rule, they like dancing, but with persons of their own sex. The inversion of feelings in the sexual act may be so complete that the idea of impregnation is awakened in the man. The more marked the sexual characters of his companion the greater his satisfaction, and the effeminised man especially likes coachmen, butchers, circus-riders, etc., or persons who have largely-developed sexual organs.

(4) Androgyny and gynandry are characterised by the coincidence of sexual inversion with important anomalies of the sexual characters and especially of the secondary characters (J. Hunter); and in this are included the anthropometrical characters.[1] This variety is much rarer than the others, and marriages have several times taken

[1] Ch. Féré. *Contrib. a l'étude des équivoques des caractères sexuels accessoires,* (*Revue de médicine,* 1893, p. 600.)

place, the anomaly of which remained unnoticed for years. The story of Countess Sarolta is particularly interesting in this respect, as well as the invert who was known by the name of Pauline de Florange.[1]

Uranists are generally noticeable both by their inconstancy, and the violence of their passions, which may drive them to crime, even to murder.

Sexual inversion has seemed rarer among women than among men[2] to those who have made a particular study of the medico-legal aspect of the question. But those who have made inquiries in houses of ill-fame have found it common. According to Moll, 25 per cent. of the Berlin prostitutes have relations with women; but these connections are not by any means a proof of inversion. In the last few years Havelock Ellis has collected a certain number of cases which show that the anomaly is not very rare. Just as in male inversion, it is not in most cases connected with anomalies of the genital organs. Parent-Duchatelet, too, observed that tribades are generally free from malformation.[3] We could, however, mention varieties among them parallel to those described by Krafft-Ebing as regards men. Repulsion for the opposite sex shows itself among them in the same manner, and is shown also even in abnormal connection. Cunnilingus practised by a man may leave the female uranist perfectly indifferent.

The sexual inversion of women may be united with other sexual anomalies. As male masochism may be connected with sexual inversion, sadism may also be connected with sexual inversion among women. Scott has no hesitation in regarding aggression among women

[1] H. Legludic. *Notes et observations de médecine légale*, 1896, p. 247.

[2] Zuccarelli. *Inversione congenita dell' istinto sessuale in due donne*, 8vo, Naples, 1888.

[3] Parent-Duchatelet. *De la prostitution dans la ville de Paris*, vol. I., p. 220.

as an anomaly. The imperious woman who particularly excited Jean Jacques was abnormal in spite of it; and though her anomaly is not, like inversion, negative of the aims of sex, it at any rate restricts reproduction. Because if she happens to be united to a man who is specially endowed for such a struggle, she runs a great risk of "nouer l'aiguillette," like the sorcerers of the middle ages, and of being childless. Should fortune favour her with a masochist for a husband, her children will not be worth much.

Inversion among women has the same characters as among men from the standpoint of evolution.[1] The dreams, tastes, manners, etc., differ according to the perversions. Sexual preferences, also, are awakened before sexual instinct in cases of congenital or precocious inversion. Sexual satisfaction is obtained either by tribadism, which is the mutual rubbing of the sexual parts, or by sapphism, which is buccal onanism. But the mere touch often suffices.

Sexual inversion is one of the most characteristic forms of the dissolution of sex and degeneration. Still, it may go hand in hand with a remarkable mental development. It is not necessary to recall the names of celebrated men who have ranked among inverts without adequate proof; distinguished persons could be cited whose anomaly seems well established.[2]

The history of neurasthenia and morbid emotions teaches us that there exist individuals of both sexes in whom their fellow-creatures, as a rule, excite horror and fear. Anthropophobia[3] may be homo-sexual or

[1] Havelock Ellis. *Studies in the Psychology of Sex*, 1897.

[2] Charcot and Magnan. *Inversion du sens génital*, (*Arch. de neurologie*, 1882, vol. III., p. 54.)—Laupts. *Perversions et perversités sexuelles*, 1896.

[3] Ch. Féré. *La pathologie des émotions*, 1892, p. 407.

hetero-sexual. Misogyny, gynophobia, or gynæcophobia,[1] have been often signalled, and such feelings have very likely been the starting-point of sexual inversion. I know an invert who refused the breast of his mother and several wet-nurses, whilst as soon as he reached the age of four or five, showed marked predilection for children of his own sex. The smell of a woman is repugnant to him.

[1] O. Müller. *Ein Fall von Gynockophobie*, (*Zeitschrift f. Psych.*, 1882, p. 34.)

CHAPTER IX.

SYMPTOMATIC SEXUAL PERVERSIONS.

ONE of Moll's confidants, a criminalist, states that among the majority of pederasts and uranists the perversion dates from childhood, and that it is a matter of congenital predisposition. If one admits with Moll that a large number of cases of acquired sexual inversion should be regarded as resulting from psycho-sexual hermaphroditism, the *rôle* of predisposition is indeed clear. If one takes into account the generally defective heredity of the sexually abnormal, the frequent coincidences of neuropathic or psychopathic troubles, the exaggeration of the special excitability and of the psychic phenomena of love that accompanies it, and the precocious appearance of sexual manifestations, one is led to believe that their etiology is dominated by a preliminary congenital condition. Among the signs of congenital homo-sexuality Krafft-Ebing reckons its immediate manifestation and the persistence of the tendency both in dreams and in waking hours, to the exclusion of all hetero-sexual tendency, except in an episodic form, as, *e.g.*, in what he calls

psycho-sexual hermaphroditism. Acquired homo-sexuality appears secondarily as the outcome of difficulties in sexual gratification among persons who originally considered homo-sexual connection as abnormal, and in whose mind hetero-sexuality holds the first place despite the impossibility of gratification. Still, he regards it as probable that persons thus afflicted had originally but a slight inclination towards the opposite sex; which, again, is the same thing as saying that in most cases predisposition exists. Inversion may be retarded (Thoinot) or deferred, and yet be constitutional.

The hereditary or family character of certain perversions favours the notion of predisposition. Instances of transmission of hereditary psycho-sexual hermaphroditism are known (P. Lucas); inversion has appeared in the case of brothers (Moll); sadism also (Krafft-Ebing). Casper and Griesinger already admitted heredity.

Congenital sexual perversions are often connected with congenital morbid states. The sexual instinct is often but slightly developed among idiots; it is often even altogether absent among *idiots profonds*. It often appears among them together with a kind of impulsive periodicity and various anomalies. The sense of selection is often absent; he may have recourse to his mother or his sister, to a companion, or a domestic animal. Imbeciles are liable to the same perversions. Imbeciles and idiots seldom seek adults of the opposite sex. Onanism is the most usual perversion among them, and it is often entirely automatic, of reflex origin, and unaccompanied by sexual satisfaction.

If we find some slight difficulty in considering sexual affinity, also among men, to be a form of hunger, or a chemical affinity, we are nevertheless bound to grasp the

fact that it is subordinate to the state of nutrition, and liable to perversion each time nutrition is difficult.

It is beyond question that sexual perversions in general and homo-sexuality in particular may be acquired or secondary; but the acquisition of them is far from being constant in the same conditions. Sexual isolation often leads to perversions; but this by no means implies that all those who are obliged to live exclusively with persons of the same sex, or who voluntarily isolate themselves, are irresistibly driven to abnormal practices. The part played by the separation of the sexes among young children can hardly be called into the argument, since sexuality has not yet evolved in them. It should be clearly understood that precocious awakening of the sexual instinct is in itself an anomaly. Compulsory celibacy, which has often been held to blame, would not in the first instance have been accepted save by persons with whom the sexual instinct is weak, and consequently tends to manifest itself in abnormal forms. The fear of children and of venereal diseases can hardly have such effect except with persons of a special emotivity. Habits of masturbation especially have an indirect influence on ulterior perversions, by causing anæsthesia and impotence. All cases of impotence may result in the growth of anomalies or perversions. Habit dulls sensation; debauchery arouses curiosity, leads to a search for new excitements, such as sodomy, a hetero-sexual perversion and transition stage in the direction of pederasty which may be established by habit. An agglomeration of persons of the same sex favours the contagion, for the greater the number of examples the greater and more irresistible the excitation becomes.

Constitutional perversions are most usually attended by sexual hyper-excitability, whilst perversions acquired in

debauchery most often coincide with a certain degree of impotence; and the anomaly increases with the impotence. A debauchee first of all seeks excitation by contact with immature girls; next turning to young boys; and then he becomes emasculated. He loses the psychic characters of his sex, and sometimes becomes so effeminate as to seek for gratification in passive connection. If the change is not connected with a curable pathological state, it may be definite and accompanied by inversion of psychic characters alien to the sex. When there is psychopathic predisposition, the sentiment of the change of sex and its results may be observed. Sexual neurasthenia is often at the root of acquired perversions; it is often itself the consequence of sexual abuses.

The late appearance of sexual perversions is often connected with cerebral affections. It frequently coincides with various states of mental weakness, with dementia consequent on psychoses, or post-apoplectic dementia, or dementia consequent upon cephalic traumatisms, or dementia connected with cerebral syphilis. But it is most frequent during the first periods of progressive general paralysis.[1]

The sexual instinct is sometimes perverted in the acute forms of madness, in mania, in periodic insanity, or in paranoia. Persons suffering from persecution-mania may show episodic sexual perversions.[2]

The frequency of sexual criminality in dreams leads us to admit that the slightest difficulties in nourishing the brain are capable of bringing on sexual perversions.

[1] Mendel. *Die progressive Paralyse der Irren.*, 1880.—J. Mickle. *General Paralysis of the Insane*, 2nd ed., 1886.

[2] Cullerre. *Des perversions sexuelles chez les persécutés*, (*Ann. méd., psych.*, 1886, 7th series, vol. III., p. 211.)

In epilepsy, in particular, troubles of sexual instinct frequently occur.

The genital organs are often, both among epileptics and among degenerates generally, the seat of morphological anomalies. The anomalies may coincide with physiological or psychic troubles, pertaining to the function of these organs,[1] and more often troubles of the genital function are observed which have no relation with anatomical anomalies.

These functional troubles may be associated with convulsive paroxysms, as accessory symptoms of the end of the attack. Signs of excitation of the genital organs sometimes precede the attack.[2] Kiernan cites the case of an epileptic whose aura consisted in the vision of a woman in a lascivious posture which produced ejaculation. These phenomena of excitation rarely occur after the attack.[3] It more often happens that after the attack there is an absolute sexual indifference which lasts several days.

Erotic dreams attended by nocturnal pollutions have been sometimes regarded as epileptic manifestations.[4]

The existence of sexual perversions has often been noticed among epileptics. From Westphal's first treatise, almost all works on sexual inversion contain observations relating to epileptics. Krafft-Ebing quotes an instance of an epileptic who had no inclination either for men or for women, but had connection with hens and geese, and afterwards with

[1] Ch. Féré et E. V. Perruchet. *Anomalies des organes génitaux et du sens génital chez un épileptique*, (*Nouv. Icon. de la Salpêtrière*, 1889, vol. II., p. 130.)

[2] Routh. *A Case of erotic Feelings preceding and following Epilepsy*, (*Med. Press and Circ.*, 1889, vol. II., p. 440.)

[3] Ch. Féré. *Les épilepsies et les épileptiques*, Paris, 1897, p. 65.

[4] Zuccarelli. *Pollutions nocturnes et épilepsie; crises d'épilepsie de nature érotique et caractérisées par des pollutions*, (*Bull. de la soc. de méd. mentale de Belgique*, 1895, p. 76.)

horses and cows. As a rule, however, the sole association of epilepsy with perversion is based on a common ground of degeneration. It was mainly Tarnowsky, who showed in 1886 that perversion may be a sign of epilepsy, a form of paroxysm.

Sexual impulsions appear with epileptics in very different forms. It is often an intense sexual excitation in the form of satyriasis. In the case of an alcoholist, Giacchi[1] has recorded attacks of satyriasis which have a clearly epileptic form. Krafft-Ebing notes the instance of a person who wanted to copulate in the presence of his assembled family, and of another who made attempts on young boys.

The impulsions more usually find a vent in exhibitionism, and according to Lasègue, numerous examples can be given of this.[2] But it should not be forgotten that among epileptics exhibitionism is not always combined with genital excitement, whether with or without masturbation or attempt at sexual contact. It may be simply automatic and without definite object; it may be caused by the need of urination, by the necessity of obeying a hallucinatory command, or by an impulse to uncover. As loss of memory is frequent in these cases, it is not always easy to throw light on the psychology of epileptic exhibitionism.

The object of the most frequent impulsions of this kind is satisfaction of sexual need. The particular characteristic that first strikes one is the strangeness of choice, which does not seem to be determined by ordinary motives. An epileptic may throw himself on an old woman who passed

[1] O. Giacchi. *Satiriasi recurrente in un alcoolista, etc.*, (*Rev. quindicinale di psicologia, psich., neur., patol.*, 1897, I., p. 81.)

[2] Hotzen. *Exhibitionen auf epileptischer Basis*, (*Friedereich's Blätter f. gericht. Med.*, 1890, XLI., p. 419.) — Pribat. *De l'exhibition chez les épileptiques*, th. 1894.—Lalanne. *Les exhibitionnistes*, th. 1896, p. 19.—W. Seiffer. *Ueber Exhibitionismus*, (*Arch. f. Psych. u. Nervenk.*, vol., 31, 1898, p. 405.)—Ad. George. *Consid. sur les exhibitionnistes impulsifs*, th. 1899.

the sexual period many years ago, or on immature girls. Even sex may be all the same to him.

Exhibitionism may be connected with Menière's vertigo,[1] which besides is often an epileptical manifestation.

Epileptics are those among the degenerate who show the most marked signs of dissolution, and the most numerous and most distinct teratological stigmata. One can hardly be surprised to remark that they often also show signs of dissolution of sexual instinct and of sex. In fact, anomalies of sexual instinct are common with them. In many instances, the desires are diminished or are non-existent, and sexual connection only takes place with difficulty and incompletely. In other instances normal connection becomes impossible because of the excessive excitement which brings about emission as soon as erection occurs. The tendency to solitary habits is strongly marked. These patients, who are unsociable, hypocritical, and inclined to be alone, have been seen to practise masturbation automatically during sleep.[2] Homo-sexual attraction is often noticed among them.[3]

These more or less active tendencies, which may be regarded as the habitual state among epileptics by reason of their vitiated constitutions, appear from time to time in an acute fashion in the form of attacks which are only varieties of their impulsive paroxysms.

Tarnowsky quotes the case of an epileptic who successively violated a boy and a girl in the house of his mistress when she was away. He had no recollection of these deeds.

[1] *The Journal of Mental Sc.*, 1900, p. 203.

[2] E. M. Bemiss. *Clinical Memoranda*, (*New Orleans Journ. of Med.*, 1869, XXII., p. 729.)

[3] Legrain. *Note sur un cas d'inversion du sens génital avec épilepsie*, (*Arch. de neurologie*, 1886, XI., p. 42.)—Del Penta. *Sopra un caso d'inversione sessuale in donna epilettica*, (*Arch. delle psicopatie sessuali*, 1896, no. 5.)

But loss of memory can nowadays no longer be regarded as a specific sign of epilepsy. A good many epileptics do not completely lose consciousness even in severe attacks of convulsion; so that it is just to regard periodic pederastic fits which occur even without loss of consciousness as signs of epilepsy.

It should be remarked that Tarnowsky's epileptic pederasty[1] is not necessarily a sign of the existence of sexual inversion. Among such subjects sexual impulsions are so violent that they may vent themselves indiscriminately on either sex. I know one who does not spare even his she-goat because "he wants to touch living flesh at once." These facts may show a besetting imperious need of copulation, but they are no proof of inversion of instinct. The epileptic who yields to such impulses (at least in the cases observed up till now) gives no evidence of a change of attraction; he is not drawn towards an individual of his own sex or an animal of the opposite sex by a preference that excludes normal attraction; he is driven by an urgent want whose satisfaction cannot be delayed. The child mentioned by M. Chevalier, "who, at certain moments, was attacked by a pederastic mania of incredible violence,"[2] cannot be quoted as an example of sexual inversion. When the ictus, which the author gratuitously terms inversive, occurred, the child would throw himself with indescribable fury on the first one he met of his comrades. As he was in an asylum with other patients of the same sex, he was less liable to have recourse to the opposite sex.

In several of the cases recorded by Tarnowsky, under

[1] Tarnowsky. *The Sexual Instinct and its Manifestations from the Double Standpoint of Jurisprudence and Psychiatry*, trans. by Costello and Allinson, Paris, Carrington, 1898, p. 71.

[2] J. Chevalier. *L'inversion sexuelle*, 1893, p. 362.

the title of periodic pederasty, there are perversions of a probably epileptic nature which do not present clear characters of sexual inversion. It is perhaps rather a question of periodic need of debauch. There is, as a rule, no proof of exclusive love for a person of the same sex, nor of antipathy or merely indifference for persons of the other sex—which are the principal signs of instinctive inversion.

I have quoted the case of a young boy who used to feel, during the aura of an epileptic fit, and sometimes by itself in the form of paroxysm, a singular modification of affective sentiments. He felt a sudden repulsion for the persons and things which were dear to him, and *vice versâ*. He used to express this modification of feeling by the words: "I am changing heart."[1] He became tuberculous some time before he reached puberty, and his comitial disorders had become less frequent either spontaneously or as a result of treatment. He then had several sexual impulsions during which he made attempts on a young man-servant for whom he ordinarily showed disdain. In the intermediary state he had proved that young girls were not indifferent to him. The uniformity of the attempts, which consisted in attacking his victim in front, and trying to introduce his organ between the man's thighs, the stupor and loss of memory that followed, were clearly of a kind to prove the epileptic nature of the impulsions; but they leave a doubt as to the reality of a temporary sexual inversion.

Although the modification of feeling in the case of this epileptic makes the existence of paroxysmal inversion of sexual instinct very probable, it does not appear to me sufficient to directly establish its reality; this can only

[1] Ch. Féré. *Les épilepsies et les épileptiques*, 1890, p. 81.

be proved by exact information as to the state of consciousness.

One observes among epileptics from time to time a succession or even a coincidence of erotic or lustful manifestations, of sexual impulses and mystical and religious manifestations. It is an association found in several forms of mental alienation, and also in the evolution of religious sentiment. We have seen that the exterior signs of sexual excitement may appear in the case of an epileptic in the form of priapism, to the exclusion of correlative psychic states.

Sexual periodicity, sometimes seemingly an original manifestation, may also be met with in connection with other troubles which almost entitle it to rank as a symptom.[1]

The sexual perversions after noticed in senile dementia may appear as a preamble of affections caused by destructive lesions and apparently connected therefore with circulatory disorders.

Observation X.

(Summary.)—*Prehemiplegic sexual inversion.*—Mr. P., 63 years of age, belongs to an arthritic family.

He was hardly 4 years old when he began to have attacks of asthma, which seem to have been accompanied in some instances by loss of consciousness, recurring twice or three times a month on the average up to the age of twelve. They then stopped after congestion of the lungs; but when some months had gone by they were superceded by blurred vision, accompanied by a feeling of rotation and obnubilation, or complete loss of consciousness. These fits occurred chiefly in the morning. The vertigo was from time to time accompanied by a spasmodic throwing-back of the head. At the time of puberty, when he was fifteen and a half, a fresh change occurred. The attacks of vertigo were succeeded by attacks of megrim accompanied by hemianoptic troubles, and, occasionally, paresis of the right arm.

[1] Ch. Féré. *Périodicité sexuelle chez un paralytique général*, (*C. R. Soc. de Biol.*, 1900, p. 811.)

The pain would begin at the left eyebrow, and the visual field of both eyes was darkened in the right half. The attack ended in 25 minutes precisely, when vomiting of food or bile occurred. After a few months the pain was preceded by polychromatic scintillations in the right half of the visual field, and for some minutes after the pain began, the right hand would become numb and powerless. The attacks of megrim occurred only every 22 to 25 days, *i.e.*, a little less frequently than the other symptoms.

It was at the age of 44 that pains appeared in his heels, especially on the right side. The pain was at first located in the calcaneal insertion of the Achilles tendon, and then it spread to the tendon itself. On the right side where the thickening of the heel and the indurations of the tendon are more extended, one felt, on pinching the tendon from front to back, a nodosity in its thickened part, in the middle of the free part, producing the sensation of a big almond of bony consistency.

A little later, the patient began to complain of pains under his right foot when walking. But the plantar arch was not deformed, and the plantar aponeurosis showed neither induration nor inequality.

As the feet became more painful, the megrims decreased in intensity. They disappeared when Mr. P. was about 51. All the same he was liable to dull headaches, which had no exact localisation, and recurred at irregular intervals without sensorial or motorial troubles. This encephalalgia was of variable duration and not attended by vomiting. These diffused headaches were accompanied by melancholy depression which was the more remarked because it came and stopped quickly and effected the disposition of the patient who was usually cheerful.

When he was 33, Mr. P. had married a woman older than himself by a few years. She had no children by him; but he lived with her in complete community of ideas, and her death, which took place in May, 1895, threw him into deep sadness.

For some months he was subject to much severer headaches accompanied by more lasting depression; and then he returned to his former condition. On September 24th, 1896, he got up in a state of excitement which astonished those about him, and the more so because he had hitherto been known to be very quiet and reserved. Mr. P. had never appeared to pay any especial attention to the son of a cook who had been in his service for fourteen years. He was a young fellow about eighteen who came every day to the house, and Mr. P. gave him two or three times a year a little present to show his goodwill, but hardly spoke to him, and had above all no kind of contact with him. But as soon as Mr. P. met him that morning, he

rushed up to him effusively, kissed him, caressed him, and invited him to lunch. He started a long conversation on the inferiority of women both from the moral and physical point of view, talked flatteringly of young men, praised Greek love, etc. The youth, who guessed that his master was ill, tried to calm him, and attempted to retire; but the moment he got up to go the old man rushed up to him, and made an attempt on him. When Mr. P. was alone, he fell into a kind of torpor from which he now and then awoke, called to the young man, and expressed his desires in the clearest manner. During the remainder of the day, until the evening, he was heard, even during dinner, to call out for the young man, or make complaints of the same kind. However, he went to sleep in the evening. Next day, after a restless night, he woke up complaining of a very severe headache in the left frontoparietal region on which he incessantly placed his hand, as if trying to compress it. His customary stool had failed, he had no appetite, and was very dejected; but he no longer showed the feelings of the day before. He only absorbed liquid nourishment, and in the evening the purgative he was in the habit of taking when the headaches were prolonged. Next morning he could only speak with difficulty; his face was twisted to the left; his right arm was numbed and could only make movements that did not require strength. As a result of the purgative, the movements of the right arm seemed to become freer. On the following night, however, paralysis began again in the arm, but did not extend to the leg, and speech became easier. Only the articulation was affected.

The brachial monoplegia, which was incomplete, diminished during the following two months. The patient remembered what had happened before the paralysis, and could not understand the feeling that overcame him when he got up and which he had never experienced before; but he was convinced that if he had not met with resistance, he would have gone right through with his attempt. He had had all the signs of local excitation which he had not felt for several years. He afterwards succumbed to an attack of general paralysis which was not preceded by any similar symptoms.

These troubles of feeling, preceding hemiplegia, may be approximated to certain algiæ that are observed in the same circumstances.[1]

[1] S. Weir Mitchell. *Clinical Lessons on nervous Diseases*, 1897, p. 145.—Ch. Féré. *Note sur des douleurs prêhémiplégiques*, (*La Normandie médicale*, 1897, p. 506.)

Symptomatic sexual perversions may no doubt appear in many pathological states of the nervous system where sexual potency is weakened or annihilated.

The impossibility of normal gratification gives rise to besetting ideas of compensating acts which satisfy sexual need when realised. Impotence leads on to sadism, fetichism, bestiality, etc. A used-up rake who becomes a sodomite through lack of natural excitation is spurred on by the same processes as an impotent individual.

Proof of the source of these perversions appears, when they cease under the influence of proper treatment, or upon a spontaneous modification of the primary malady, and, in particular, of initial impotence.

Observation XI.

Sexual perversion connected with locomotor ataxia.[1]—Mr. V., 48 years old, is the son of an asthmatic. His only paternal uncle had an attack of melancholia which necessitated his being put in an asylum for several months. On the maternal side, there is no neuropathic taint, but there are several cases of cancer in the family. Two brothers born before him died of convulsions in their first year. He has a sister two years younger than he, who is in good health and has three children, also in good health.

In his personal antecedents there is no neuropathic accident, nor noteworthy trouble in development. He was born at the proper time under favourable conditions; he walked and spoke at the usual period; and in his early infancy was not liable to convulsions, or terror at night, or spasmodic cough; he was also clean at an early age. At twelve years of age, he had an attack of chorea whilst recovering from scarlatina; the movements were moderate, without lateral predominance, at least so far as he can remember; the attack lasted about three months.

About the age of eighteen, he was subject to frequent loss of semen; but he seldom masturbated. Till he was twenty he never had connection with a woman and did not think of it. He had his first sexual connection in a house of ill-fame, induced by some companions

[1] Ch. Féré. *Note sur une perversion sexuelle liée à l'ataxie locomotrice*, (*Belgique médicale*, vol. I., no. II., 1897.)

and urged on by a feeling of false pride. From that time he became very fond of venereal pleasures. He used to have daily connection, and often indulged in abuses of it; he would make bets, and have eight or ten connections in twenty-four hours, yielding often to his *amour propre* rather than to his desire. These excesses lasted for three years. One fine day, after one of his customary feats, he found himself quite impotent. The impotence was independent of any other apparent disorder; it was not to any noticeable extent accompanied by nervous trouble, and did not arouse any anxiety. Sexual representations had disappeared, as if the genital expense had been extirpated in his cerebral centre. He was astonished, but not at all chagrined by it. He accepted the fact of his impotence even as a hysteric person the fact of his paralysis. He did not observe any trouble of sensibility or motility, nor any modification in his intellectual functions. He pursued his studies with success.

For more than six months he made no attempt in the sexual way, and persuaded his companions that he was in love. He had no sexual desire, and no excitation could provoke it; his organs were absolutely flaccid. But one morning he woke up with an erection, although there had been no sign of any such change. After that, he was able to resume sexual relations; but they occurred at long intervals, and left behind a wretched state of fatigue. This state of things was definitive; and since the age of 24, he indulged in two or three connections a month, and never wanted more.

He appears to have had only temporary urethral discharges; he denies having had any kind of chancre, and shows no trace of infection. His health was good up to the age of 32; and then he married. There was no change in his sexual life. Connection occurred normally, but the need for it was rarely felt, and it always left behind it the same over-fatigue. Ten months after his marriage his wife gave birth to a boy who was born at the proper time and strong. But after the eighth month the child began to suffer from frequent convulsions, and, up to five years of age, was subject to sudden pallors accompanied by loss of consciousness and involuntary urination. He was three years old before he walked, and a little older before he could speak. He urinated in bed up to fourteen years of age. A second child was born twelve months later, and died of convulsions when ten months old.

Some weeks later, Mr. V., who was not yet 35, felt for the first time fulgurant pains in the lower limbs. The pains were felt more particularly about the knees and insteps, and left behind a cutaneous dysæsthesia that lasted a remarkably long time. The skin of the part was sometimes painfully sensitive to the lightest touch for six or eight

hours after the fulguration or the series of fulgurations. A little later the pains assumed a terebrant character, chiefly around the left tibio-tarsal articulation. After a series of painful attacks which lasted several days, a huge swelling of the articulation very rapidly took place. After a few days, characters of a liquid effusion are said to have been found ; and the pain which seemed to be the result of the distension disappeared entirely. The power of walking was hardly hampered at all, and at the end of a fortnight the swelling went down of itself and completely vanished in a short time. Although, since then, terebrant peri-articular pains occurred in series, no similar swelling was observed and the articulation seemed to have entirely recovered.

In 1886, three years after the occurrence of the fulgurant pains, there came ptosis of the right eye and paralysis of the external ocular motor on the same side. He had at the same time an obstinate constipation, and now and then some difficulty in making water. The fulgurant and terebrant pains continued in the lower limbs. The ocular troubles lasted barely two months, and the fulgurant pains disappeared at the same time. For two years the patient had reason to think himself cured.

In November, 1888, the fulgurant and terebrant pains reappeared with extreme violence in the lower limbs, together with pains about the waist, and complete impotence. The power of erection was altogether gone. The urinary and intestinal functions remained intact. These symptoms only lasted a few weeks, and there was again a respite which only lasted a short time.

In February, 1889, troubles in walking appeared. The patient affirmed that when he got up at night he experienced troubles in equilibrium. In the day-time he would now and then stumble and suddenly feel his legs give way. He fell several times when going up staircases. The pains reappeared in the lower limbs, reaching the abdomen, and the ulnar region of the fore-arm. Genital power, which returned at the period of the last recovery, remained. Motor and sensitive troubles were almost stationary with few changes for better or worse until March, 1893.

At that time the patient fell down a staircase which had unexpectedly been left without a light. During the night following he had a recrudescence of pains, and of incontinence of urine ; and the next day a certain incoördination of the movements of the lower limbs appeared for the first time. Still, walking was possible, and the patient was able to attend to his business. Genital impotence was complete for about three months, and then it vanished together

with the incontinence of urine. There was also a respite from the painful symptoms, whilst the motor troubles remained stationary.

During 1893 and 1894, Mr. V.'s general condition was tolerable. There were from time to time recrudescences of pains. In June, 1894, he suffered from a diplopia which was quite temporary and disappeared in a week. In February, 1895, he had sometimes sudden falls owing to the fact that there had been no betterment of the incoördination of his lower limbs; he would collapse without any premonitory or concomitant feeling. At this period, too, he suffered from outbreaks of sweating which was confined to the lower part of the body up to a little below the umbilicus. These sweats took place especially after meals and sometimes in consequence of some slight emotion. They sometimes occurred during the night, and the invalid refers these night attacks to dreams.

Sexual connection had now become impossible; the invalid had desires which only provoked imperfect erections. His vain attempts caused very painful fits of excitement. He had been obliged to abandon all attempts for several months despite haunting representations, when, in the month of August, as he was having his *table d'hôte déjeuner* at a sea-side resort, he felt a peculiar excitation at the contact of a young man who happened to be sitting beside him. When he chanced to touch his hand directly, he suddenly had a violent erection, such as he had not had since February. He tried to make use of this return of power; but his impotence was absolute so far as his wife was concerned. He soon discovered that the momentary excitation he had experienced was not the exclusive property of the chance neighbour who had first occasioned it. Several young fellows had the same effect on him, to the exclusion of all women. They were men between 25 and 30 years old, who had all the outward attributes of their sex, and who exhibited no peculiarity from which an instinctive anomaly or a vice might be suspected. It did not enter the mind of Mr. V. to hazard an adventure; but in the absence of the young fellows lively representations frequently occurred to him both when asleep and when awake. He became subject to nightly pollutions—a thing which had not occurred to him since he was a young man. The physical accompaniments of these representations disappeared as soon as he was in the presence of a woman and especially of his wife. Besides, from the time when his first homo-sexual tendencies arose he felt a general repulsion for women and for everything relating to their sexuality. He was as uneasy at this feeling as at the pleasure he felt in seeking contact with young men. He felt impelled to enter public

establishments, cafés, halls, assembly-rooms, any places in which he had a chance of being pushed against persons who reawakened his genetic sense which had become insensible to normal excitations. He would cudgel his brains to find some empty pretext for touching the uncovered parts of the persons of young men with whom he had to do. Gradually, he experienced the same *penchant* for all classes of individuals, provided they were young; and he used devices with regard to them which would once have filled him with repugnance.

This state of things had lasted more than five months, when, on January 12th, 1896, he woke up affected with paraplegia. The paralysis of the lower limbs and the sphincters was complete for eighteen days. All signs of genital activity had disappeared; and those among his employees, who had had the strongest effect on him, could approach and touch him without any effect at all. The homosexual tendency had disappeared simultaneously with the curious aversion he felt for women.

The motility of the lower limbs was restored, although there was no perceptible betterment of the incoördination, and the pains diminished; the vesical and rectal functions were also restored. The patellar reflexes were abolished; and Romberg's sign, Argyll-Robertson pupil, and the disorders of sight and of cutaneous sensibility leave no doubt as to the general condition of the patient.

In the above case there are two periods during which physical reactions of the genital organs are entirely absent. During the first period, which occurs a long time before the other tabetic phenomena, as well as during the second period, which belongs to the epoch of confirmed ill-health, sexual desire was utterly suppressed; whilst during the period which was from the first marked by incomplete physical impotence a perversion of the sexual desire appeared which ceased when the physical impotence became absolute.

This connection between depression of sexual function and its perversion in cases of illness deserves particular attention, because it enables us to understand momentary changes of conduct among persons, whose former habits,

followed closely for many years, may place them beyond suspicion.

Probably all affections in which the genital activity is influenced may be attended by similar perversions. This cannot be questioned in the case of diabetes. Some neurasthenics have during exacerbations of their depression periods of sexual indecision which do not always remain in the sphere of mere ideas.

All writers who have treated of gout have recorded the frequency of neuropathic and phrenopathic manifestations among gouty people.[1] These manifestations precede, accompany, or follow those of podagra, which often take their place.

Mental troubles are perhaps the most common among the so-called vicarious troubles of gout. They appear under the most various forms, among which the morbid emotivities are not the least interesting.

Many writers have mentioned changes of character, irritability, tendency to anger, etc. These changes in the general emotivity seldom show themselves in the shape of benevolence, but the fact may nevertheless be observed. Thus Rennie cites an instance of a patient who was seized with a fit of charity in the month of November which ended in an attack of gout.[2]

The mental troubles of the gouty may occur in the form of systematic emotivity. I have already quoted the case of a gouty subject whose articular manifestations were preceded for several years by paroxysms of fear of darkness; later on, the troubles of emotivity became the precursors of the attack of gout.[3]

[1] Ch. Féré. *La famille névropathique, théorie tératologique de l'hérédité et de la prédisposition morbides et de la dégénérescence*, 2nd ed., Paris, 1898, pp. 81, 109, 113.

[2] Rennie. *A Treatise on Gout*, 1828, p. 63.

[3] Ch. Féré. *La pathologie des émotions*, 1892, p. 521.

There are analogies between the patient in the following case and the patient in the preceding one; but his history has a special interest from the diagnostic standpoint.

Observation XII.

(Summary.)—*Periodic attacks of instinctive perversion in a gouty subject.*[1]—Mr. B. is 46. After managing a flourishing business for nearly 20 years, he retired, and honourably fills important public offices.

When about eight, he had a convulsive attack without loss of consciousness or urination; but it was followed by fits of vomiting which were attributed to an excessive ingestion of fruit. He married at 22, and has three children, who have not had up till now any nervous trouble in consequence of the various eruptive fevers, sore-throats, etc., which they suffered from. The eldest is 21, the youngest 17.

Mr. B. used to be a hard worker, and lived under systematic discipline. No excess of any kind can be detected in his life; still, he loved good cheer and was fond of wine. In April, 1883 (he was then 35), he had, after a copious repast, a convulsive attack attended by loss of consciousness, biting of the tongue, and involuntary urination. The attack was followed by a stertorous sleep of more than two hours. It was on this occasion that I made his acquaintance.

Mr. B. was a tall man, with broad shoulders and a thick black beard; an embodiment of strength. But he was not free from anatomical defects. He has in particular a very pronounced facial asymmetry on the left side; and later on I observed a slight chromatic asymmetry of the irises. He had besides an inguinal hernia on the left side which gradually made its appearance when he was about 23, and as the orifice on the right side is broad, he has worn a double bandage for more than ten years. The genital organs are normal. Mr. B. did not complain of any gastric disorder, nor indeed any disorder in his general health. The conditions in which this last fit and the previous convulsive attack occurred indicated that alimentary excesses had something to do with the etiology. I advised him to moderate his *régime* a little, and prescribed four grammes a day of potassium bromide. He diligently followed my instructions for eighteen months, and nothing happened. Although I urged him to continue the treatment, he stopped it. For

[1] Ch. Féré. *Accès périodiques de perversion instinctive chez un goutteux*, (*La Flandre médicale*, 1er juillet, 1894.)

a year all went well. But in November, 1885, he was affected in quite a different way. He at once understood the morbid nature of it, but he hesitated for a long time to speak out. These phenomena recurred every year periodically in a stereotyped form in April and November.

One evening, Mr. B., who is in the habit of going to bed about ten, and falls asleep almost immediately, felt a strange excitation. His head became congested, he changed from side to side, and finally went to sleep, but was soon awakened by visions of lascivious pictures in which young boys appeared. He had painful erections which stopped as soon as the idea occurred to him that this state of things might be put an end to by conjugal connection. At last, about 2 a.m., he went clean off to sleep, but was soon aroused by a pollution occasioned by the same pictures. After a deep sleep, he woke up, in the morning, much upset and despondent. But the representations reappeared after a short time. He could not resist the desire to go to places where young boys gather together; he sometimes remained for hours looking at them and varying his selection; in his imagination he undressed them all.

When he had fixed his choice, he got up from his seat to go towards the child, but has a sudden pollution which stops him dead, and leaves him in a miserable state of despondency. He would come home confused in mind, and it often took him several hours to recover his clear-headedness. So long as he had not left home, urgent business might delay such incidents; but as soon as he had pitched upon his place of observation, nothing could any longer distract his attention. Several times he was met by persons he knew who began to talk with him. He vaguely remembered having seen them, and his shame was increased by it, but he could not tell what was the subject of conversation, nor whether he had been able to reply correctly. His wife was often disturbed by his strange pranks, his bewildered look as he went away, and his prostration when he returned.

At the moment when he gets up to rush towards the child, he felt himself irresistibly impelled by the desire to see him naked, but he has no notion of any kind of abnormal connection. All of a sudden he has a clear vision of the child when nude, and then pollution occurs. When he has recovered self-possession, at the end of the afternoon or in the evening, according to the time at which the paroxysm ended, nobody would have suspected that anything particular had happened to him. But no sooner was he in bed than the same cycle of things recurred. It would continue for five

to seven days. Then, one evening, the invalid would enjoy normal sleep, and everything would be right again till the next attack. During the whole of the cycle, Mr. B., who is very fond of his wife, though he very rarely has relations with her (which by the way was always the case), used to have a feeling of aversion for her which he had much difficulty in concealing. This was the only trouble he suffered from, when he had calmed down in the evening.

From November, 1885, to April, 1890, these crises recurred regularly twice a year; but he could not make up his mind to tell me about them, and it was quite by accident that he was induced to do so when I met him one day and asked him about his convulsive symptoms. I thought it was a question of epileptic symptoms, and I advised him to go on again with the bromide and to increase the dose at the periods of attack. Although he took as much as half an ounce a day, the symptoms were scarcely modified; but they appeared not to last so long. However, in November, 1891, the fit was delayed and only took place at the end of the month. Mr. B. remarked that the period of contemplation was longer, and in particular that he had time to approach much nearer before pollution occurred. Rightly or wrongly, I then became afraid that the bromide might eventually act upon him with just enough strength for him to be able to commit a crime. So I asked him to stop taking it. The attacks occurred after that with their former intensity, and with the same regularity—within a day or two—up to April, 1892.

On November 12th, 1892, Mr. B. began to feel in the evening signs of excitation similar to those that preceded his former attacks, but still he fell asleep without anything happening in regard to his genitals. At 4 a.m. he woke up with a pain in the left toe. The part affected and the symptoms left no doubt as to what it was. The gout attacked in succession the instep, the left knee, and then the right knee. The attack lasted six weeks, but the mental troubles did not recur, and they have not reappeared since. They have been replaced with the same periodicity by articular attacks which up till now have not extended to any but the above-mentioned articulations. The patient is compelled to keep in bed for five to seven weeks twice a year when the attacks occur. Both the patient and his doctor much prefer these manifestations to the former ones, and in treating them only make use of "patience and flannel."

The mere narration of this case is enough to show its clinical importance and its value as a document from the standpoint of the medico-legal history of gout.

The same kind of symptoms may also be met with in cases of intoxication.

Observation XIII.

Neurasthenia, morphinomania, impulsive sexual perversion during amorphinism, bromism, interruption of morphinomania.[1]—Mr. P., 44, a clerk, was born in one of the Eastern departments. His whole family live there, in the country, and are free from nervous disease. The nervous disease from which he has himself always suffered is set down to a shock which his mother is said to have had in the fifth month of pregnancy.

Mr. P., born at the proper time, was strong and well-made. But he did not begin to walk before he was about two, and he only began to speak later on. He was very liable to bronchitis, and often had attacks of false croup which many times caused fear for his life. After the age of four, he had convulsions several times; he was apt to grind his teeth; and he suffered from frights at night that made him jump out of bed. At eleven, after scarlatina, he had an attack of chorea that lasted several months, and appears to have been predominant on the left side. He grew a good deal during the few months preceding puberty, and presented in his extremities and his face manifold tics, which also predominated on the left side. At the same period, he had irresistible impulses to give utterance to ideas which he wished to keep to himself. On several occasions he told persons, whom he ought to have respected and whom he desired to respect, his opinion as to their physical or moral defects, and caused general consternation. After puberty, these spasmodic and psychic symptoms disappeared spontaneously whilst his general health grew better. He was successful at school, and freely indulged in physical exercises. There never was any peculiarity in his sexual functions. He seldom masturbated. As a consequence of his examination for the *baccalauréat*, he suffered from neurasthenic symptoms, cephalea, over-fatigue, palpitation, and trembling. At the same time, he suffered from indecision to such a degree that every day he changed his opinion about the profession on which he was about to embark. This state lasted more than two years during which he was unable to occupy himself with anything. The year of enforced military service radically changed him. He came back strong and resolute, and, after a little time, entered the service of an industrial company. He there showed

[1] Ch. Féré. *Le bromisme contre la morphinomanie*, (*Journ. des practiciens*, 1898, p. 673.)

himself intelligent and energetic, rapidly rising to a good position. He married at 27. In the following year, his wife, who had a difficult *accouchement*, was a long time in recovering from various symptoms; and this meant for him long periods of watching and continual anxiety. He was again afflicted with cephalea, a persistent feeling of weariness, and the irresolution which he had experienced before. The fear he had that he might be unable to fulfil his duties and so lose his berth added to the misery of his condition. At last he got his father-in-law to come to his house every morning and every afternoon in order to ensure his leaving in good time. This fear of being unable to make up his mind resulted in his being at last actually unable to do so; and he would not leave the house except at the bidding of his father-in-law. This state lasted several months, although his wife had recovered. He was, however, cured after a rest of two months in the mountains. Still, the cure was not, on his own confession, altogether complete. He was affected by a peculiarity in regard to sexual relations. After every connection, he had an unpleasant feeling which was unknown to him till then, and which he calls the "contrary feeling." He was seized with unconquerable hatred for his wife, and even felt an impulsion to strike and bite her. He was indeed terrified, and avoided not only the conjugal bed but the room also. These troubles disappeared after a few months of hydrotherapeutic treatment, which was advised by Charcot. Some years later, when he was 30, he lost some money, and had a fresh neurasthenic attack, together with cephalea and phobiæ, which again yielded to hydrotherapeutic treatment. In November, 1895, he went to sleep one day in a carriage in which, unknown to him, a window was open, and he woke up with a brachial neuralgia on the left side. This neuralgia was accompanied by very painful paroxysms for which morphine was several times injected hypodermically. It caused immediate relief and a feeling of extreme well-being. The neuralgia at last yielded to repeated treatment with chlorid of methyl. He had the pleasantest recollection of the injections of morphine, and got himself a syringe, and from time to time, when he felt upset, or even without any reason at all, he injected morphine for the pleasure it gave him. So things went on with him, till, in March, 1896, his eldest son had an attack of blood-spitting caused by falling down a staircase. This caused him prolonged anxiety, and he found that morphine soothed him and enabled him to sleep peacefully at night. He soon renewed the injections without restriction. His chemist got uneasy and refused to give him the morphine. Mr. P. himself did not in the least understand the risk he was running, and got what he

wanted from another chemist. Scarcely six months had passed since he began making daily injections when he was already taking 10 to 12 centigrammes a day. He gradually took stronger solutions. In October, 1897, he used to take from 30 to 35 centigrammes, without any serious disorders, and in particular without genital impotence. He then one day happened to break his phial on the way to the chemist, and, not being able to procure morphine at once, felt strongly for the first time a state of need of which he had previously only had a foretaste. After the crises of yawning, sneezing, and weeping, accompanied by a feeling of sadness and uneasiness, he noticed something wrong with his eyes, and his ears began to tingle; he felt nigh fainting. Then suddenly a kind of trembling came upon him, the blood rushed to his head, and he felt a strong genital excitation. He had to travel an hour by rail before reaching home; the carriage was quite full; and there were several women in it whom he just glanced at. One of them was rather pretty, but his mind was fixed on a non-commissioned officer who sat opposite; he could not take his eyes off him, tried to touch his feet with his own, and entered into conversation, but the disorder of his mind prevented him from finding the right words. He was conscious of his embarrassment, and his mental trouble increased. As they left the train, the officer got up and was thrown against him, the result being the apogee of genital excitation and emission. Mr. P. took a cab without knowing what he was doing, in a state of anguish and obnubilation of all his senses; he saw and heard nothing. When he reached home he rushed into his study, and made an injection of 4 centigrammes. After a few minutes he recovered self-control. But he was greatly disturbed by what had happened in the railway. He was convinced that if he had been alone with the man who excited his ardour he could not have prevented himself from attacking him directly, and even, in case of need, from using violence. He attributed the various troubles that had been caused by his being without morphine, to poisoning by it, and he determined to get rid of his habit by proceeding in the opposite way to that by which the habit had grown on him, viz., by fixing longer intervals between injections and reducing the strength of the solutions. In a few days he was able to diminish the dose by 5 centigrammes without inconvenience. Emboldened by this success, and taking an opportunity to make a long business-round, which he thought would occupy his mind, he promised himself to reduce the dose by a whole centigramme at one blow. He felt so sure of coming home in time, so as not to exceed the proper limit, and so full of sincerity in his resolve, that he left his syringe

and solution at home. Various trifling incidents prolonged his round; and, scarcely half-an-hour after his usual hour for injection he began to have a feeling of weariness together with a desire to stretch himself, and with blurred vision. Presently after a flush of heat came tingling of the ears and a strange disorder of sight. He saw everything coloured red. The erythropsia increased and the colour seemed to become deeper, when suddenly he again felt the genital excitement. He stopped and looked about for a uniform; the officer he had seen during the previous attack haunted him. He then proceeded to follow at a close distance a bank-porter wearing his usual semi-military uniform, who was walking in front of him, and, without exactly accounting to himself for it, seized him by the arm. He drew back on noticing the fright of the man, stammered some excuses and jumped into a carriage to get home, without finishing his round. He was prostrate. He rushed for his syringe, and an injection of 2 centigrammes brought about in a few minutes a complete cessation of the amorphinic symptoms, but his anxiety increased with the repetition of these troubles. He determined to rid himself of morphine. He did not want to enter an asylum. So we were reduced to the slow method of gradual diminishing of dose. The proportion of the solution was decreased, but the hours of injection were at first kept. Bromide of potassium was substituted for morphine as soon as the patient began to be excited through privation of the morphine. On the 21st day, the morphine dose was reduced to 10 centigrammes, and the bromide was increased to 8 grammes. Five injections were made. On Sunday, December 5th, in spite of slight diarrhœa the day before, a decrease of a half-injection a day began, *i.e.*, a reduction equivalent to that of the two previous days.

A friend of his, who had been warned of possible symptoms, was to spend the day with him and to inform me if anything particular happened. The 3 o'clock injection was diminished one-half; the next injection was not to be made before 7 o'clock, before dinner. At 5.30, Mr. P. began to get restless and to change his position. He had tingling of the ears and erythropsia, and then came genital excitement. He looked out of the window. "Why don't a soldier come by?" he said. "Let me go out." It was, in fact, very difficult to stop him from leaving the house. Pulse and breathing were normal; there was a slight pallor and trembling. The injection of morphine was made earlier, but he was given in one dose 4 grammes extra of bromide at 6 o'clock, and at 7 o'clock, the usual hour, the ordinary injection of morphine. It was only then that the excitation, which had certainly been restrained, entirely ceased. The ordinary dose of bromide was

taken at the evening meal, and the injection at 10.30. Next morning, instead of waking at 6, as on the previous days, in order to get at his morphine, he remained till 8 in a heavy sleep, in a state of torpor. He lifted his eyelids with difficulty and was slow of speech. He was obviously unable to go to the office, and he was excused; but he was able to get up and dress, though weak on his legs. He did not ask for his injection till 11 o'clock, *i.e.*, five hours later than usual. He went without his early breakfast; partook of luncheon, but had no relish for it, although his tongue was clean. The 3 o'clock injection was taken with the same reduction as on the day before; but the bromide (4 grammes) had also been taken at lunch. The same supplementary dose of bromide was taken at 5. There was no excitation, but the patient asked for injection at 7. At the evening meal, he would only have milk. Immediately after dinner, he fell into a torpor; he seemed to look without seeing, and not to hear what was said. The tongue remained moist. There was no rise in temperature; the pulse was as regular as the breathing. He was put to bed without an injection; he was hardly able to help in undressing himself.

For fourteen hours he slept a deep and unbroken sleep. When he woke up at 10 a.m., he had every appearance of acute bromism. He could scarcely lift his eyelids; his look was vague, and was not fixed either on any material objects, or any persons who talked to him; his face was dull and the movements of his limbs slow and without energy. He had to be supported whilst he made water. His breath was fetid, his tongue saburral but moist; respiration and pulse kept their regularity and rhythm. There had been no stool for 48 hours. The patient took a tumbler of Birmenstorff, some milk, and 4 grammes of bromide. He did not ask for morphine at all. In the afternoon, he had two abundant stools, after which he recovered himself a little and asked about his condition, saying that he did not understand what was happening. "Perhaps it is my morphine," he said; but he did not ask for it. At 5, he took a half-pint of milk with only 2 grammes of bromide, and at 7, the usual 4 grammes with another half-pint of milk. He was sleepy the whole day. He went to bed at 8, and remained motionless till 9 o'clock next day. His sleep was quiet; but several times during the night his breathing became temporarily slower. His prostration was greater than on the day before; he could scarcely lift his eyelids when he was called by name; said good-day automatically, got up with difficulty to make water, and then he had to be supported. The pulse was regular and had not weakened; temperature normal, but tongue dry and

fuliginous. There was no stool. The purgative was again administered and the bromide suppressed. The patient was sleepy the whole day, but three times he was able to take milk, about two quarts altogether. In the evening, his tongue again became moist.

At night his sleep was again very deep, but without change in respiratory rhythm. On awaking at 9, the appearance of the patient had not noticeably altered. He was as indifferent to things as before. His breath was still fetid, but his tongue was no longer dry. He tottered a little less when he was set on his legs, and took milk. About 11 o'clock he wanted to get out of bed. He blamed the use of morphine for the state he was in, but did not ask for any. At lunch he took some solid food, and said a few words, but immediately after he fell back into torpor. About 5 p.m., he was a little excited, wanted to get up, and got on his legs by himself; but, after a few minutes, agreed to return to bed. He asked a few accurate questions about his home. In the evening he took, besides a half-litre of milk, the family meal except the bread. The sleepiness was much less than the day before. He only fell asleep at 9.30, and his sleep was troubled. On the morning of the 10th, he woke at 7 a.m. and dressed. He only complained of heaviness in the head, and a bad taste in the mouth; also of being dead-beat and unable to stand upright. He then went to bed again, and did not want to eat, but was well aware that he was better, and that he must have been treated in an extraordinary way for him to have got rid of his need for morphine, which he no longer wanted. A glass of Birmenstorff and milk only at lunch-time. About 3, as a result of the purgative, the patient did not want to go to bed again and remained sitting; he complained of heaviness of head, excessive fatigue, and lumbar pains. The want of appetite was rather more marked than the day before. He took scarcely a quart of milk at the evening meal. After dinner, he talked with greater ease, and made plans for resuming work. He had a good night. On the 11th, he rose at 7 a.m. without feeling the least indisposition, had a good appetite, and took his usual morning breakfast; but immediately afterwards felt tired, and had to give up his idea of going out. He was still weak in the legs, and his head was not free. Still, he was able to occupy himself and to read the papers. From that day, the gastric troubles in the morning, the saburral state of the tongue, and constipation stopped. He took his meals regularly. The next Monday, *i.e.*, after a week's rest, he was able to resume work. Since then he has no longer taken morphine. During the first few days, however, he used to have at about 5 p.m. a vague feeling of indisposition; but it did not suggest the idea of injection.

This case ought to be taken into consideration for more than one reason. No lengthy observations are necessary in the case of morphinomania which has developed in a confirmed neuropath, as is generally the case, and only begins to exhibit a special phenomenon at the period when amorphinism has appeared. Morphinism, as a rule, after a slight genital excitation, brings about a considerable weakening and often a complete annulling of the genital function. Genital excitation may be excessive when the subject has been deprived of his morphine, but such excitation is rare in the periods of sexual need during morphinism. On the other hand, hallucinations and impulsions often appear when the subject is without the morphine; but such impulsions usually refer to the need of obtaining it, impulsions to lying and theft.[1] The case in question is connected with impulsions independent of such need and marked by a perversion of the sexual instinct which was till then unknown in the life of the subject. This peculiarity is interesting from the standpoint of the legal history of morphinism, as well as from the standpoint of the physiology of sexual perversions and inversion, which, in other circumstances, again appears accidentally under the influence of a general or local morbid state.

Sexual perversions may also be associated with local conditions of no apparent importance.

Shortness of the frenum of the penis is a fault of conformation, which, as a rule, has no inconvenience attached to it. At the same time, when it is very short, it may make copulation difficult or cause such a deviation of the meatus as to hinder fecundation. It is only because of

[1] Rodet. *Morphinomanie et morphinisme*, 1897, p. 93.

such inconvenience that the need for surgical treatment has been recognised.[1] This necessity may also arise in consequence of another disorder, viz., genital hyperæsthesia.

The genital hyperæsthesia in question consists in a perversion of the special sensibility which results in the premature occurrence of venereal orgasm. When it is very marked, it may render sexual relations impossible, because ejaculation takes place *ante portam.* This form of genital hyperæsthesia, or rather dyæsthesia, is of such a kind as to profoundly trouble the moral life of its victims, not only because it is an impediment to the exercise of a natural function, and may take away all hope of procreation, but also because it may lead to the acquirement of perversions bringing with them all the results of congenital perversions. A person with whom sexual pleasure is the result of trifling excitations may easily be led to be satisfied with such and to like them. The following example is of a nature to illustrate this danger:—

Observation XIV.

Genital hyperæsthesia in connection with shortness of the frenum of the penis.[2]—I had under my care for several years a manufacturer who lived in the suburbs of a town in the east, who used to complain of serious disorders of the genital function which made his life a torture, and would perhaps have driven him to some criminal act if he had lived in another *milieu.*

He is a man of 30, and belongs to a family in which neuropathy is not unknown. One maternal aunt has the delirium of touch, another is afraid of blood, and has had convulsive attacks. He himself is a tall man, well-made, of robust and manly appearance. He has no great fault of conformation; but his face is rather smaller on the left side, where there is a small preauricular fibroma. He has some pigmentary moles on the abdomen, and a backward turning of the glans

[1] Demarquay. *Maladies chirurgicales du pénis*, 1877, p. 566.

[2] Ch. Féré. *Une hyperesthésie génitale en rapport avec la brièveté du frein de la verge*, (*Revue de chirurgie*, 1895, p. 333.)

penis caused by shortness of the frenum. His pileous system is well developed, and his testicles large; apart from the malformation of his penis, his sexual characters are rather accentuated. He leads an active life, and manages an important business that requires great energy. He is besides a cultured man, in touch with what goes on in science and literature. Intellectual or moral anomaly could not be suspected in him. Since he left school his business obliged him to live outside the town and to practise strict self-control. He never committed excesses, and, with the exception of eruptive fevers in infancy, he never had an illness. He states that when a young man he seldom indulged in masturbation, which used quickly to result in ejaculation and gave him only unpleasant feelings.

At 17, he began to go after women; but he never succeeded in realising his desire. A very short time after erection ejaculation followed, before he could introduce his member. His fruitless attempts caused him to feel a genuine repulsion for women. From the age of 22, he gave up all attempts in their direction. His sexual life consisted of nocturnal pollutions which were not, as before, called forth by visual or tactile representations of women; for women had vanished from his dreams, and their place was taken by men. They were in most cases men engaged in hard work, and especially in working a capstan which plays an important part in his factory.

Without any need for it, he felt himself driven to help when it was worked, and he thereby experienced sexual excitement which appeared in the form of violent erections. The excitement manifested itself with particular intensity when he engaged in this exercise in the heated atmosphere of the place, and when a man, half-dressed, with bare arms and chest, happened to be by his side. He thought the smell of the sweat had a specially strong influence. These excitations in the day-time were ordinarily followed by nocturnal representations of the same kind. He used to dream of contact between the sexual parts and the hind-quarters, or the trunk, or the armpits; and he used always to play the active part.

Things went on like this for several years. One day, two years ago, in the summer, he was bending over a workman who was sitting working before him, whilst he was examining the work, when he felt a strong erection which quickly ended in ejaculation. After that time he felt pleasure in going near that workman, and touching him under some pretext; and when the contact lasted long enough, orgasm occurred with its accompanying sensations. These phenomena caused him just at first some disquiet. Gradually he grew accustomed to them and let himself go, without resisting his impulses. The

individual who occasioned them had no sign of effeminacy either in his form, manners, or habits. He was dark, had a beard, was married, and had three children. He had not a particularly intelligent face. His drunken habits and his filthy language did not add to his attractions. Mr. P. can only explain his attraction by the smell of his sweat, which called to mind the odour of a goat.

These facts were entirely unknown to the family of Mr. P., who had always avoided drawing attention to what he knew to be a kind of monstrosity. His family urged him to marry. He refused, being convinced that he would be unable to fulfil its obligations. He was resigned to his state, and the idea of consulting a doctor would not have entered his head, had it not been for an incident which may well have frightened him.

One day when the workman who caused the excitations entered his office for some information, Mr. P. felt a sudden impulse to rush upon him. He had an immediate erection; and if a foreman had not come in at that moment he is certain he could not have resisted. He was very much alarmed at the possible consequences of an impulse of this kind. Fear of madness haunted him. A few days after, I saw him for the first time.

I did not understand what his anomaly was. He made no allusion to it; so I looked for symptoms of neurasthenia. After much trouble I found he suffered sometimes from giddiness before meals, from cephalea, and from a certain indecision; so that as his was certainly a case of acquired perversion, I did not hesitate to reassure him, and prescribed a tonic treatment; the regular practice of cold hydrotherapy, iron, arsenic, and also a dose of 4 grammes of potassium bromide to be taken in the evening. I saw him every month. He felt better because he no longer felt daily excitation at the contact of men, nor even of the man who nearly caused the outburst. But in his dreams men always had the place that women should have had. He tried sexual connection; but although, according to him, he more nearly attained his object, premature emission again happened as before. In fact, the abnormal sexual excitability had decreased, but had not disappeared; and the acquired perversion, though latent, continued. Probably my treatment would have been inadequate, if I had not happened, through an investigation I was making in another matter, to read in detail the cases given in Krafft-Ebing's "Psychopathia Sexualis." Among them was the autobiography of a doctor who was afflicted with mental hermophroditism (case 108, 7th edition), and had a shortness of the frenum which used to trouble him in coition. After cutting it—which he did himself—he remarked that

emission was retarded, and the unpleasant feeling greatly reduced. I thought that this operation might be of use to my patient; and, as soon as he visited me, I advised him to have his frenum cut. He at first would not hear of it; but when he came again I gave him to understand that it was not really a question of an operation, and that anyone might require such section because of the mechanical trouble the frenum caused. He decided to have it done. As soon as the wound had healed—it is already about six months ago—he made an attempt at copulation which was entirely successful. The hyper-excitability rapidly disappeared. Sexual connection takes place normally, and is attended by normal feelings. Women have returned to his dreams, to the exclusion of men; and he has only one thing to reproach himself with, viz., that he is exerting himself a little too much, to make up for lost time.

The evolution of the various disorders proves that sexual hyperexcitability may give rise to perversion of sexual instinct, and its signs resemble those of congenital sexual inversion. This hyperexcitability may be the consequence of a mechanical condition caused by congenital anomaly, *e.g.*, the shortness of the frenum of the penis. The cessation of the hyperexcitability and of its consequences, after the section of the frenum, shows clearly the cause and effect. The effect of the incision is two-fold; it puts a stop to an irritating tension, and gives the erection free play by encouraging the complete dilatation of the erectile organs.

The part played by shortness of the frenum in the pathogeny of troubles of sexual function is the more interesting to study, because this anomaly is very common among degenerates, and because troubles of sexual function have a considerable and often hidden importance in a large number of hypochondriacal and melancholic affections.

These few cases show that, apart from perversions acquired by habit, there are secondary perversions

connected with pathological states whose evolution they follow. In cases of acquired perversions, it is extremely interesting to inquire not only into the hygienic or moral conditions, but also into the pathological conditions, which may perhaps be efficaciously treated.

It is possible that we may not willingly agree with Miles, who refuses to admit that people are in good health when they are not satisfied to live simply and economically, but indulge in luxury, stimulants, and what are generally known as "pleasures."[1] However, it is incontestable that each time something goes wrong with us, we feel unusual cravings whose origin it is useful to determine. Old smokers and drinkers, whenever not quite up to the mark, feel their yearnings return. We can be sure that anomalies of sexual desire may also constitute symptoms, and those who look upon them as such have a better chance of hindering their effects.

[1] E. H. Miles. *Muscle, Brain, and Diet; a Plea for simpler Foods*, London, 1900, p. 31.

CHAPTER X.

SOMATIC AND PSYCHIC TROUBLES ACCOMPANYING OR FOLLOWING SEXUAL RELATIONS.

SEXUAL function may be troubled not only in its way of manifesting itself, but also by abnormal phenomena accompanying or following its manifestation. The exercise of sexual function should leave the other functions unaffected. If it is otherwise, the reason is that the sexual function is not normal, and that its activity is a danger to the individual and to his offspring. A dissolution of sex is in progress.

Troubles of this kind may happen either during sexual relations or following them, and they may affect the functions of nutrition no less than the functions of relation.

The ancients conceived an analogy between the cynic spasm and a fit of epilepsy. *Amor, epilepsia brevis* is an oft-quoted formula. The truth is that the analogy may be verified by the similarity of some motor phenomena

which are common to the two paroxysms.[1] Sensorial associations may render the analogy more striking. I have already recorded the case of an epileptic whose aura consisted in phenomena of erythropsia, which recurred in every sexual connection at the moment of the cynic spasm.[2] I have since then[3] noted the case of another epileptic who presented phenomena of the same kind; but the associated sensations were olfactory. In the case of the former subject visual sensations were only associated with the genital act after they had appeared in the epileptic aura, and they disappeared with the epileptic attacks. In the case of the latter subject, the olfactory sensations took a different course, which is not without interest.

Observation XV.

Epilepsy.—Subjective sensations of smell during sexual connection which occur later in the aura of epileptic attack.—The man in question is 34. No neuropathic antecedents have been discovered in his family. In his childhood there were no convulsive troubles; development was normal; and up to 28, he had only had measles and scarlatina. He had been married a year. His wife had had an *accouchement* two months ago. When he resumed sexual relations he was surprised, at the moment of paroxysm, to experience the sensation of an odour which he compared with that of rotten cheese. He, of course, looked about him to find where the smell came from; and he had the same sensation at every connection. He felt a deep disgust and an almost invincible repugnance for it in consequence. He had not had connection for about a month when, one afternoon, in his office, he suddenly noticed and recognised the same peculiar odour. This was not accompanied by any genital sensation, nor, apparently at least, by any other symptom. It was about six months since the associated sensation occurred for the first time.

[1] Ch. Féré. *Contrib. à la physiolologie du sphincter de l'anus*, (*C. R. Soc. de Biologie*, 1885, p. 437.)—*Les épilepsies et les épileptiques*, Paris, 1890, p. 263.

[2] *Les épilepsies*, p. 284.

[3] *Notes sur des sensations subjectives de l'odorat chez un épileptique*, (*C. R. Soc. de Biol.*, 1896, p. 1036.)

Thenceforth, whether he had sexual relations or not, isolated olfactory hallucinations recurred every ten or twelve days, and always appeared as associated sensations.

For more than a year, the same symptoms recurred without modification. One evening, on his return from a walk, which was rather long, but had not tired him much, the olfactory sensation suddenly came on, and was soon accompanied by an obnubilation of sight that was almost immediately followed by loss of consciousness. The sick man bit his tongue and made water in his clothes. He had violent convulsions which lasted only a short time, but were followed by a stertorous sleep, together with a state of asphyxia which lasted more than two hours. He only awoke from this slumber for a short time, asked some questions, and fell asleep again as soon as he was undressed and put to bed. These attacks recurred afterwards, with the same aura, about every six weeks or two months whilst the former symptoms continued.

Different treatments with bromide, in sufficient doses, had no result for nearly three years. As a consequence of daily and gradually increasing doses, the troubles became less frequent and less intense. Eighteen months ago the subject reached and exceeded the dose of 13 grammes a day of potassium bromide, and in that period he has only had two convulsive fits, the last of which dates back ten months. The isolated olfactory hallucinations have disappeared, but they always arise at the moment of the orgasm, which was never accompanied by spasm.

This case may serve for the study of the relations that frequently exist between the sense of odour and the genital sense.

In the history of sexual perversions we distinguished a group which Krafft-Ebing[1] includes under the name of sadism, and which is characterised by the association of acts of cruelty or violence with venereal pleasures. A large number of these perverts need effusion of blood: they are identical with Ball's *sanguinaires*.[2] Some increase their pleasure by sucking the blood of the wounds they have caused, or by devouring the flesh of their victims; they are identical with Ball's *vampires*. Others are unable to

[1] Krafft-Ebing. *Psychopathia sexualis*.—Berger. *Etude sur la cruauté*, th. Bordeaux, 1894.

[2] B. Ball. *La folie érotique*, 1888.

feel any sexual satisfaction unless they have inflicted some more or less atrocious torture on their companion, who may be of either sex or even of another species. The need of cruelty often appears at the same time as the venereal desires with which it seems to be indissolubly connected, and it manifests itself in acts that precede the genital outflow; such acts are to some extent the necessary prelude to orgasm. In other cases, acts of cruelty follow the venereal act; they are a complement of the discharge. Though genital excitation is as a rule the cause of the violent impulses, in some cases the sight of blood or the perpetration of a violent deed provokes venereal desires. With some subjects, acts of brutality are an end in themselves, and pleasure is occasioned without any manifestation of the normal specific conditions; sadism very often coincides with impotence. It is noteworthy that the various manifestations of sadism are much rarer among women than among men; the fact being that in the fulfilment of the sexual act the woman, from the physiological standpoint, takes a passive part, whilst the man takes an active or, as it were, aggressive part. In certain animal species sexual relations never occur without a struggle, and it is the male that attacks. Some acts of violence which accompany sexual connection in excitable subjects who bite, scratch, and cry out meaningless words, like Musset's Andalusian girl, cannot be regarded as signs of sexual perversion. The impatience of desire is a disagreeable state, and provokes a secondary sthenic emotion,[1] a real anger, which has its special manifestations. Whether or not erotic anger has its origin in a disagreeable phase of the process, it is a fact that is not without importance if we want to understand some cases of sadism which coincide

[1] Ch. Féré. *La pathologie des émotions*, 1892, p. 350.

either with impotence, or at any rate with perversions of the mechanism of the genital function.

The case I am about to record is such as to throw light on the part played in the genesis of anger by a disagreeable phase of the genital act; but it especially deserves attention from another point of view.[1]

Observation XVI.

Erotic intoxication.—Mr. —— is 34. There have been neuropathic troubles in his family. His father, who recently died at 65, could not endure darkness; a paternal uncle, as well as a grand-uncle, died in a lunatic asylum; his only brother is an agoraphobe. He himself had convulsions in his infancy, and at about 17 he suffered from attacks of blurred vision, which were cured by potassium bromide under the treatment of Legrand du Saulle. He is in appearance well-made, has plenty of hair, and is manly-looking, but thin. He did a year's military service. But there is a very marked facial asymmetry on the right side; the right iris is darker and the corectopia stronger on that side; dentition irregular, ogival palatine arch, medio-palatine exostosis. The genital organs show no anomaly. There is no marked order of sensibility. Apart from the details that follow, his mind *appears* sound in every respect, and there is no important trouble of emotivity observable, except a certain fear of high places. The mere sight of the street viewed from high floors is sufficient on certain days to cause him intense anguish. Mr. —— fulfils important duties with success and has been promoted. He is a man of quiet and easy-going disposition. The most careful investigation could not establish the existence of any instinctive perversion in respect of the genital function. He suffers from some neurasthenic troubles such as cephalea, as if oppressed by a heavy helmet, giddiness, and a certain indecision, especially in the morning fasting. Sexual functions seem to have developed slowly. He was 20 before he began to have sexual feelings and nocturnal pollutions. He did not then care particularly for women. He made some attempts at onanism which agitated him extremely and ended in a sort of outburst of anger which stopped the erection. He was 23 before he tried sexual connection. On going into the house of ill-fame he felt deeply disgusted, and remained rather out of curiosity than to satisfy a desire

[1] Ch. Féré. *L'ivresse érotique*, (*Revue de médecine*, 1895, p. 553.)

he no longer felt. His attempts were for a long time without result. At last he got into a state of violent excitement, began singing, dancing, and gesticulating. His genital activity then ceased, without emission, and he began hustling the woman, who wished to finish his initiation; he treated her brutally; and next proceeded to break several objects, and presently fell as if stunned into an armchair. He felt as though he were overcome with drink, belched, and had nausea. He was thrown out of the house after he had payed for what he had broken. The unsuccessful attempt was not renewed for two years. He very often had spontaneous erections, but seldom nocturnal emissions, which used to wake him up and left him in a state of agitation. In the latter case he could not sleep for the rest of the night. He determined to make a fresh attempt in a *maison publique;* but the contact of naked women made him so excited that he feared a recurrence of his previous experience. He returned home and was sleepless all night; next day he was utterly exhausted. But he was so humiliated at the notion of impotence that he wanted to try again, and in the evening he went to another *maison publique.* This time he succeeded, but, the orgasm being slow in coming, he became exasperated, and bit his companion so hard in the shoulder that there was a quarrel.

These two incidents are characteristic of the morbid state, which continued. Attempts at sexual relations after a period of continence and rest always ended in a fit of erotic intoxication which began to appear shortly after erection became complete. The phenomena of general psychic and physical exaltation would rapidly ensue, and then the sexual exaltation would vanish. It was as a rule a cheerful, joyous kind of intoxication; but if there was any resistance, Mr. —— would become furious, would have a fit of breaking and striking. Nausea was rarely absent; in about one-third of the cases in which he had sexual connection, emission was followed by vomiting.

When, on the other hand, he attempted connection on the day after such a scene as the first-mentioned, or after a tiring day, or a sleepless night, sexual relations took place in the natural way, and were accompanied by normal sensations. But in most cases, if the orgasm was slow in coming, a disagreeable excitement supervened, which would be more or less approximate to a fit of rage according to the greater or less delay in the nervous discharge. In his fury he several times injured women and had to compensate them. Presently he made it his business to reach the degree of fatigue necessary for control of his exaltation.

As a fact, he did not often feel sexual need; but he was haunted

by the idea of marriage, and he wanted to regulate in some way what he perceived to be an anomaly. So, when he had made up his mind to have connection, he used to prepare himself for it by a voluntary vigil; he would remain out of bed till 2 or 3 a.m., or take a long walk in the evening, and then be called at 7 o'clock as usual. Thanks to this kind of training, he very rarely had scenes with women; he acted sometimes rather brutally, but that might be regarded by them as an eccentricity.

After more than ten years of such experiment, he resolved to marry. He had had for a long time a liking for a woman a few years younger than himself who from childhood had lived on intimate terms with his family; and she liked him. The marriage took place. He reckoned that his usual precautions would be effective. But, no doubt as a consequence of the new emotion he felt, the excitement produced by the first caresses rapidly degenerated into a scene of sexual intoxication which terminated sooner than usual in gastric evacuation followed by several hours of stupor. When Mr. —— awoke from this stupor, he tried again and succeeded. Except for a few untimely outcries, everything happened in the normal way. Conjugal relations afterwards occasioned the same scenes as in the case of previous sexual relations; but the fits of sexual intoxication were much more frequent and the effective relations were much more often attended by acts of brutality than was the case in the last years of training. These scenes were followed by scenes of despair; but expression of regret was not enough to appease the young woman. Amazement on her part was at last followed by revolt. Although there was a perfect understanding in every way between husband and wife, a noteworthy agreement in taste, and despite affection subsisting, it was clear that living together would be impossible if such symptoms were not curable.

Mr. —— was perfectly conscious of his morbid impulsions, but was far from deriving any satisfaction therefrom. His impulsive acts were not allied to any pleasure in causing suffering, and no increase of sexual pleasure resulted from them—on the contrary, it was lessened. Such acts have nothing to do with sadistic manifestations. As for the fits of intoxication, they appeared at the most unexpected times, when genital excitement had rapidly reached its maximum and intensity. The troubles began with a feeling of dull stupefaction; sexual representations had vanished together with erection, and the sexual excitement was replaced by an outburst of hilarity, which ended in various ways. But in any case this exaltation did not complete the sexual excitement; it merely took its place.

Although the heredity of the patient was unsatisfactory, the disorders from which he suffered had not the formal characters of congenital instinctive perversion. In the absence of other phenomena of degeneration his irritable weakness may be conjectured to be connected with a neurasthenic state that may be ameliorated and perhaps cured.

The result of a hydrotherapic cure with cold water and a tonic medicinal treatment, which consisted of iron and arsenic, and doses of potassium bromide (4 grammes) taken every evening, was a slight tendency to *embonpoint*, whilst the irritability which vented itself in fits of sexual intoxication quickly decreased and disappeared. But the exaltation, which used to accompany slowness of orgasm, still recurs, though it is less intense and occurs less often. Notwithstanding that medical treatment has bettered his state of irritable weakness and of nutrition generally, habit and the precautions taken by the patient have certainly played an important part in his restoration to a fair state of health; for his condition was very much the same before marriage. However, it would be very difficult for him to do without bromide.

To sum up: this patient, although he might be at first regarded as afflicted with a perversion of sexual instinct, does not show the characters of the various forms of that affection as described by different writers, and in particular by Krafft-Ebing. Never in his case was satisfaction connected with acts of brutality or violence.

His troubles seem rather to be allied to a congenital weakness of the nervous system. According as he is in a state of repose, or relative fatigue, genital excitement is attended either by a state of general exaltation which appears as a kind of intoxication, or by a painful state of impatience which occasions more or less strong outbursts of anger, and which might, especially in view of the anterior attacks of blurred vision, be approximated to epilepsy.

These latter phenomena are well known. They concern man's normal physiology, and are very often observed

among animals that live intimately with man. The case in question only throws light on one point in their genesis, viz., the part played by a painful phase of impatience.

As for the phenomena of sexual intoxication, they have not up till now, to my knowledge at least, been exactly described; there is nothing astonishing about them. In the physiological state, psychic activity is aroused by physical activity;[1] or, rather, these two aspects of activity are inseparable. Among some exceedingly excitable persons and among many neuropaths, the general, and in particular the psychic, effects of muscular activity are such as to constitute a truly pathological state, comparable in every respect to the effects of ordinary drunkenness, and which well deserve the name of mechanical intoxication (Bain), or intoxication of movement. These facts are not without importance from the standpoint of morbid psychology; for it is beyond doubt that many of the delirious fits of degenerates, fits of so-called momentary insanity, and of the psychic outbursts of the epileptic and the hysterical, may originate in the excitation provoked by violent muscular exercise. I have observed cases of mechanical drunkenness among sufferers from general paralysis.[2] Moral emotions may also be the source of phenomena of drunkenness,[3] or of fits of temporary excitement of the same kind as those that take place after intense physical activity. There is no reason for surprise at the fact that the working of the genital function, which sets the physical and psychic activities simultaneously in motion, is able to cause phenomena of intoxication in

[1] *Sensation et mouvement*, 1887.—*La pathologie des émotions*, 1892, p. 101.

[2] *Note sur l'ivresse du mouvement chez les paralytiques généraux*, (*C. R. Soc. de Biologie*, 1892, p. 779.)

[3] Ch. Féré. *L'ivresse émotionnelle*, (*Revue de médecine*, 1888, p. 937.)—*La pathologie des émotions*, p. 223.

persons who suffer from irritable weakness of the nervous system.

Erotic intoxication may appear either in a cheerful and joyous form, or in a furiously angry form. This latter may give rise to acts of violence resembling certain kinds of sadism. It probably differs both in kind and in seriousness from sexual perversions properly so-called; and good results may be expected from suitable treatment.

Psychic troubles, when they accompany the sexual act do not manifest themselves only in subjective emotion or emotions of intoxication, but also in painful paroxysms, that may interrupt local tension, and so prevent fecundation.[1]

Excitations of the genital sense bring about a general state of erethism of the nervous system which appears in an exaltation of most of the physiological activities. This exaltation lasts so long as orgasm has not occurred. Relying on an observation of Haller, Debreyne maintained that retention of sperm is a source of strength and energy both for body and mind;[2] and Mattéi[3] maintained it had a tonic influence on women. Whereupon Brown-Séquard unhesitatingly advised persons who had to perform any important physical or intellectual task, to get themselves into a state of strong sexual excitement, whilst at the same time avoiding ejaculation.[4] The immediate effects of this practice are indisputable. They harmonise with well-known facts. Everybody is aware of the relations between the development of the genital organs, and physical and

[1] Santarel. *Des obsessions inhibitoires et en particulier de l'inhibition génitale*, th. Bordeaux, 1898.

[2] Debreyne. *Mæchialogie*, etc., pp. 24, 208.

[3] Mattéi, *De la résorption de la liqueur séminale, de son action tonique, excitante sur l'homme et sur la femme; nombreuses conséquences pour la physiologie et l'hygiène*, 8vo, Paris, 1878.

[4] Brown-Séquard. *Seconde note sur les effets produits chez l'homme par des injections sous-cutanées d'un liquide retiré des testicules frais de cobaye et de chien*, (*C. R. Soc. de Biologie*, 1889, p. 420.)

moral energy. The result of genital mutilation is also known, etc. At the same time the repetition of excitations that do not reach a conclusion is far from being harmless. The practice preached by Brown-Séquard may in the long run produce impotence as I have already[1] stated, and anatomical lesions like prostatic hypertrophy (Reliquet).[2] Incomplete coition and matrimonial devices are often, both in men and women, but especially in women, the determining cause of a nervous excitability which manifests itself in morbid emotivities of the most various kinds. *Coitus reservatus* plays a large part in the production of neurasthenia and sexual neurasthenia in particular.[3] If the result is not always the same, still, it cannot be denied.

The excessive physical and psychic activity that attends genetic erethism is in some animals accompanied by acts of violence which should be distinguished from acts of cruelty that are perpetrated in certain sexual perversions. Such acts of violence, which precede or accompany the sexual act, often characterise a phase of a special state which deserves the name of erotic intoxication. In some individuals the subsequent depression is accompanied by a

[1] Ch. Féré. *Quelques remarques à propos de la méthode de M. Brown-Séquard*, (*C. R. Soc. de Biologie*, 1893, p. 580.)

[2] A. Guépin. *Pathogénie et causes de l'hypertrophie sénile de la prostate*, (*la Tribune médicale*, 1889, p. 610.)

[3] Bouchut. *Du nevrosisme aigu et chronique*, 2nd ed., 1887, p. 34.—Peyer. *Der unvollständige Beischlaf*, (*congressus interruptus, onanismus conjugalis*), *und seine Folgen beim männlichen Geschlechte*, Stuttgart, 1890.—Eulenburg. *Ueber coïtus reservatus als Ursache sexualer Neurasthenie bei Männern*, (*Intern. Central. f. d. Phys. u. Path. d. Harn. und Sexual Organe*, 1893, p. 3.)—E. L. Crutchfield. *Moral considerations regarding Coitus among the Married*, (*The Medical Bulletin*, 1896, XVIII., p. 283.)—J. A. de Armand. *Coition in the Rôle of Body Wrecker*, (*ibid.*, 1897, XIX., p. 96.)—Crutchfield. *Incomplete Copulation detrimental to Health*, (*ibid.*, 1897, XIX., p. 180.)—W. v. Tschisch. *Epilepsie in Folge von coitus interruptus*, (*Neurol. Centralbl.*, 1897, p. 699.)—L. Loewenfeld. *Sexualleben und Nervenleiden*, Weisbaden, 1899, p. 116.

genuine sexual antipathy which may be strong enough to give rise to acts of violence.

The general excitement attending the genital act may be the cause of a great many nervous disorders.

Copulation may provoke epilepsy. Sauvages quotes an instance of a person who always had an epileptic fit after copulation. Zimmermann knew a young man who had an epileptic fit every time he indulged in onanism.[1] Tschisch believes there is some connection between epilepsy and interrupted coition. Krafft-Ebing quotes the case of a fetichist who had attacks of epilepsy when he practised onanism, or when he touched the boots of the ladies in whose service he was. Hammond mentions an invert who had a fit during pederasty. Maurice mentions a dog which had epilepsy whenever it copulated,[2] and Guersant speaks of a foster-child which had convulsive fits whenever his mother, who was very impressionable, gave him the breast after indulging in conjugal pleasure. Again, in the case of some persons, certain sensorial phenomena, such as erythropsia, coloured-vision, and subjective sensations of odour, appear in the epileptic fit as well as in the venereal act; whilst some motor phenomena are common to both. Epileptic manifestations and venereal excesses sometimes occur together; and the former begin and disappear with the latter.[3]

Other neuroses may be caused by sexual relations, *e.g.*, sick headache, angina pectoris, and asthma (Salter)[4] which

[1] Esquirol. *Maladies mentales*, vol. I., p. 301.

[2] Ch. Mauriac. *Onanisme et excès vénériens*, (*Dict. de méd. et de chir. pratiques*, 1877, vol. XXIV., p. 528.)

[3] Morel. *Traité des maladies mentales*, 1860, p. 176.—Ch. Féré. *Excès vénériens et épilepsie*, (*C. R. Soc. de Biologie*, 1897, p. 331.)

[4] J. J. Sympson. *Clinical Lectures on Diseases of Women*, 1872, p. 618.

have sometimes a menstrual type,[1] and hysteria (Rosenthal, Grasset.)[2]

Insanity may be the result of the first sexual connection (the English "post-connubial insanity"), especially in predisposed young women.[3]

The general erethism attending excitation may occasion some symptoms connected with the physical conditions of the complexus. During the tonic phase, motor disorders may occur in connection with the exaggeration of muscular tension, and they may appear not only in the domain of the muscles of the life of relation, but also in the domain of the muscles of organic life, *e.g.*, local or general trembling, cramps, grinding of the teeth, coughing, sneezing, rumbling of the bowels, belching, emissions of intestinal gases, pharyngeal constriction, etc. Brantome once heard a great lady say that "quand on lui faisait cela elle se compissait à bon escient." Mac Gillicuddy mentions a woman who emptied her bladder each time her husband approached her.[4] Farez[5] mentions a similar disorder in a hysterical woman, who had at the same time an emotional disorder of urination; she could not urinate in anyone's presence, however intimate the person might be, (von Bechterew).

Sensorial erethism is sometimes manifested in subjective sensations that may affect various senses, *e.g.*, the sense of sight, in photopsia, and erythropsia; the sense of hearing, in buzzing in the ears; the sense of odour, in

[1] Salter. *On Asthma*, 1868, p. 26. — J. Scheinmann. *Zur Diagnose und Therapie der nasalen Reflexneurosen*, (*Berliner Klin. Wochens.*, 1889, p. 420.)

[2] Petit. *De l'hystérie chez l'homme*, th. 1875.

[3] T. S. Clouston. *Clinical Lectures on mental Diseases*, 2nd ed., 1887, p. 615. —G. H. Savage. *Insanity and allied Neuroses*, 2nd ed., 1886, p. 363.

[4] Mac Gillicuddy. *Functional Disorders of the nervous System in Women*, 1896, p. 110.

[5] P. Farez. *Un cas singulier d'incontinence urinaire spasmodique pendant le coït*, (*L'Indépendance médicale*, 1899, p. 244.)

various sensations of smell; and the general sensibility in itching sensations which have probably something to do with the occurrence of certain laryngeal spasms and of sneezing. Després mentions the frequency of a reflex pain in the throat.[1]

Increase in arterial tension may explain the cerebral hemorrhage which sometimes occurrs in old men[2] and in persons affected with arterio-sclerosis, who are also liable to syncope. Cerebral hemorrhage through coition is not special to man. Larcher mentions its comparative frequency in tame birds.[3] Epistaxis is a common result of excessive copulation, and of excessive masturbation; with some individuals it occurs after every venereal act.[4] In the case of tuberculous persons sexual connection may cause blood-spitting, (Valleix, Daremberg, Walshe, Moncorgé).[5] Genital excitement is sometimes accompanied by hypercrinia; in some cases a profuse perspiration takes place in sudden outbursts, which interrupt the venereal erethism. Vickery mentions sexual excesses as a cause of diarrhœa.[6]

Sexual activity hardly ever outlasts the supreme paroxysms; and although a few persons are able to carry

[1] A. Després. *Sur les conséquences du coit chez les vieillards et chez les urinaires*, (*Revue de thérap. méd. chir.*, 1879, p. 310.)

[2] Sélignac. *Des rapprochements sexuels dans leur rapports étiologiques avec les maladies*, th. 1861.—Gumprecht. *Mors præcox ex hermorrhagia cerebri post coitum*, (*Deutsche med. Wochensch.*, 1899, p. 743.)—Schreiber. *Hemorrhagia cerebri post coitum*, (*ibid.*, no. 50.)

[3] O. Larcher. *Mémoire sur les affections du système nerveux chez les oiseaux*, (*Journ. de l'anat. et de la phys.*, 1877, p. 433.)

[4] Grayson. *Some Notes concerning the Influence of sexual Excitement upon intranasal Diseases*, (*The Journ. of Amer. Med. Ass.*, 1898, XXX., p. 404.)—J. Noland Mackenzie. *The Physiological and Pathological Relations between the Nose and the Sexual Apparatus of Man*, (*Journ. of Laryngology*, etc., 1898, vol. XIII., p. 109.)

[5] Montcorgé. *Hémoptysies tuberculeuses et rapports sexuels*, (*La Médecine Moderne*, 1899, p. 289.)

[6] Vickery. *Sexual Excess, a Cause of Diarrhœa*, (*Boston Med. and Surg. Journ.*, 1890, CXXII., p. 287.)

it beyond that point, they are exceptions.[1] In fact, men who are engaged in mental work may, even more than those who have to use their hands, hark back to the opinion of Clinias the Pythagorean, of whom Plutarch speaks in the Συμποσίακα, and who when asked what was the best time to have connection with one's wife, answered: "When anyone wishes to injure himself." When genital excitation has passed its highest point, physical and moral depression is the general sequel. *Post coitum animal triste, nisi gallus qui cantat.* This depression, this collapse,[2] as Robin says, is merely temporary in the physiological conditions, but becomes continuous after repeated excesses. This low state may be considerably aggravated according to the subject's constitution, for sexual relations have been known to be the cause of coma in a diabetic.

The writers of old have referred to the danger of copulation while the digestion is going on. With some persons copulation after a meal produces exhaustion of the gastric activities and all the signs of indigestion. In various mammalia a want of appetite has been noticed in such cases, lasting some days or even weeks.[3] According to Double,[4] excessive or untimely coition is the cause of dangerous symptoms in wounds and of complications in cases of fever.

The genital orgasm is followed by an immediate reduction of arterial tension, which may cause syncope and sudden death. The peripheral lowering of temperature, which often manifests itself in the tongue and the lips, may even cause digiti mortui. Other disorders

[1] Feuchtersleben. *The Principles of Medical Psychology*, ed. Lloyd, 1857, p. 181.

[2] Ch. Robin. Art. "Fécondation," (*Dict. encycl. des sc. méd.*; 4th ser.; vol. I., 1877, p. 326.)

[3] Ch. Robin. *Loc. cit.*, p. 329.

[4] Double. *Séméiologie générale*, 1817, vol. II., pp. 313-314.

of circulation may be observed in the shape of polyuria and pulmonary congestion, with or without blood-spitting.

Hutchinson[1] mentions a subject, who after coitus used to have a terribly painful feeling at the back of his head, felt as if death were imminent, and would remain unconscious for some minutes. Another subject had a similar feeling in the kidneys.[2] These painful phenomena, which vary in intensity, have been complained of by many neurasthenics; they are also affected with cephalea and rachialgia. Hysterical persons, who are especially liable to exaggeration of the depression that follows orgasm, may suffer from amblyopia, which may go as far as complete blindness, obtusion or temporary abolition of hearing, and cutaneous anæsthesia. Sleep of an irresistible, stuporous, narcoleptic nature has been observed especially in these two categories of subjects.[3] A hysterical woman who can only rarely reach orgasm because the erethism almost always provokes visual hallucinations of a terrifying kind, constantly falls at that moment into a comatose sleep, from which she only emerges after several hours with retroactive amnesia which includes several hours before the sexual act. The same comatose sleep may be noticed among sufferers from general paralysis and among diabetics.

Sensibility may also be affected apart from hysteria. Many neurasthenics show a general obtundity of the senses, chiefly those of hearing and sight; but a real amaurosis may also be observed which is remarkable for the suddenness of its commencement and its short duration.[4]

[1] J. Hutchinson. *Arch. of Surgery*, vol. V., p. 262.
[2] J. H. Robertson. *The Lancet*, 1832, vol. I., p. 527.
[3] Ch. Féré. *Le sommeil paroxystique*, (*La Semaine médicale*, 1893, p. 465.)
[4] J. Hutchinson. *Post-marital Amblyopia*, (*Arch. of Surgery*, 1892, IV., p. 200.)

These results of copulation in persons whose nervous system is depressed should be taken in connection with those observed in some insects. It used to be thought that if a bee died during copulation, it was because the queen killed it. As a fact, it dies of exhaustion caused by erethism; it dies, for instance, when erection is artificially provoked by touching it in the proper place on the wings or the back. The sudden or rapid death of several insects after oviparturition seems also to be owing to shock or exhaustion. The male cockchafer falls into a deep torpor after copulation, and this torpor makes it an easy prey for other males.

With the signs of physical exhaustion are connected signs of mental obnubilation, which sometimes present a remarkable systematisation. A neurasthenic person loses for a time all memory of the form of the genitals of the opposite sex, and his memory is not brought back by touching them.

Among the most interesting elements of this exhaustion there is one which deserves particular mention, and which we have reserved for more special consideration.

I have already observed that in hysterical subjects after copulation a relaxation of the muscles has been noted which may lead to paralysis, and attack the muscles of the life of relation in the form of hemiplegia and paraplegia; or it may attack the muscles of organic life in the form of more or less persistent meteorism,[1] and relaxation of the sphincters. Hammond mentions cases of two women who were struck by paralysis of the lower limbs in consequence of several connections in the same night.

[1] Ch. Féré. *La pathologie des émotions*, 1892, p. 100.

These phenomena, though they are more common among hysterical persons, are not confined to them alone.

Some neurasthenics experience after sexual connection a modification of the tone and a diminution of the fulness of the voice, a nasal accent pointing to a modification of the muscular tonicity of the soft palate, pharynx, and larynx. These manifestations may also occur, as a consequence of excesses, in perfectly normal individuals. But more serious paralytic troubles sometimes supervene in the same circumstances, without mentioning those that are allied to chronic maladies of the nervous system, such as locomotor ataxia and myelitis, in the etiology of which the results of coition are often combined with those of alcoholism, syphilis, traumatisms, etc. Medullary lesions have been put down more especially to the effect of coition in the standing position.[1]

This post-paroxysmal paralysis in hysterical subjects is only a proof of a habitual impotence of which it is an exaggerated expression. Intoxication may produce the same effect as sexual connection, fatigue, or violent moral emotion. Subjects who complain of enervation and paresis after sexual connection, have generally felt the identical symptoms under other conditions, with the same localisation of the disorders, *i.e.*, the sexual act gives prominence to a well-established predisposition. It is also observed in cases of emotional paralysis.

This general and local predisposition occurs in other subjects who may show the same troubles under the same circumstances.

[1] Bourbon. *De l'influence du coït et de l'onanisme dans la station sur la production des paralysies*, th. 1859.—Marius Carre. *Nouv. recherches sur l'ataxie locomotrice*, 1865, p. 257.

Observation XVII.

Epilepsy, transitory hemiplegia following the fits; transitory hemiplegia following sexual relations.[1]

Mr. —— was 20 when he first came under my care in 1887. His father died at 75 from an affection of the urinary passages; he had had three sons by his first wife, who are at the present time in good health; by his second wife he had three children, one of whom has died of croup; another, a daughter, is married and in good health; and lastly, our subject, who was born when his father was 60. His mother died of diabetes at 68. She used to say that when she was with child the last time she had been frightened by a madman who rushed into her shop.

However, Mr. —— was born at the regular time, well-made, and grew normally till he was 6, the age at which he said his fits began. They were at first nocturnal, and were preceded by a trembling of the left arm, which woke him up; he had time to call out; the attacks were always attended by involuntary urination. They were not at that time followed by paralysis. After four years, the fits, which recurred every two or three months, ceased for eighteen months or two years. They reappeared when he was 12, and then took place both in the day and at night. The attack was preceded by a buzzing sensation in the left ear and by a trembling in the left leg and on the left side of the face. When the leg began to tremble, the child lost consciousness. His brother says that he would sometimes get up suddenly with a bewildered look and fall backwards with a cry. His body was always stiff. Then convulsions used to come, leaving him in a state of deep torpor, which also took place after the fits that were preceded by prodvomes. Mr. —— is liable besides to attacks of giddiness, which appeared after he was taken ill at the age of 12.

He has no hysterical stigma, and no lateral disorder of cutaneous sensibility, nor of special sensibility. There is an equal diminution of auditory acuteness on both sides. There is a slight facial paresis on the left side, and the dynamometer records thirty-four for the left hand as against forty-nine for the right. The patellar reflex is stronger on the left; but there is no appreciable decrease in the size of the extremities on that side. Lateral nystagmus, which increases after the fits; left iris darker than the right and pupil narrower on the left, but as mobile as the other. Vitiligo of the penis.

[1] Ch. Féré. *Contrib. à la pathologie des rapports sexuels, paralysies post-paroxystiques*, (*Revue de médecine*, 1897, p. 620.)

During the patient's first year at the Bicêtre Hospital, he had three or four fits a month, sometimes five (49 in twelve months), and the vertigo was a little more frequent. The revulsants applied to the right side of the head did not bring about any change in the attacks, which at that time were not followed by any apparent troubles of motility.

His attacks decreased in number, and the vertigo disappeared under a progressive treatment of bromide. But as the attacks became less in number they became more violent, and they were followed by transitory paralysis of the left side. These paralyses which were not accompanied by any serious modification of sensibility lasted from one hour to twenty-four hours after the patient awoke from his fit. When the fit occurred in the evening, paralysis would sometimes persist even after the natural night-sleep. The paralysis was quite flabby. Motion would begin to return in the feet; motions of the hand were often clumsy several hours after the patient had recovered activity. The tendon reflexes on the left side as well as the nystagmus were sometimes exaggerated for several days. In 1891, as the patient had only had two fits in the year, he asked for and obtained permission to leave.

Since that time he has continued his bromide treatment. He still has from one to four fits a year; they often occur at night, and are always followed by temporary hemiplegia.

Several times when he came to visit us, he called our attention to a new phenomenon. Before his entry into the hospital he had had sexual relations that were not accompanied by any disorder. But since he has left hospital every sexual act is followed by a temporary paralysis which resembles in every respect the paralyses that follow his epileptic fits, except that they do not last so long, at any rate when the act is accomplished in the horizontal position; they hardly last longer than a half-hour or three-quarters of an hour. He once had connection standing up. The result was that he remained for eight hours without power of movement in his left side, and only reached home in the morning.

In olden times, similarities were noticed between the cynic spasm and an epileptic fit which may be corroborated by the study of some motor and sensorial phenomena. We need hardly be surprised to see these two kinds of paroxysm followed by similar phenomena, and that these phenomena should present the same localisation, viz., in the weakest parts.

Observation XVIII.

Lateness in capacity of walking.—Exhaustibility of the lower limbs.—Neurasthenia.—Transitory paraplegia after sexual connection.

Mr. P., 48, is the son of a family of peasants in whom nervous symptoms were unknown. His father and mother died at 64 and 68 respectively, the first from pulmonary disease, the mother from cancer of the womb. He has only one brother, two years older than himself, who enjoys vigorous health; he has three sons who are also healthy. P. does not confess to any personal morbid antecedent. Still, he was about two years old before he could walk, and during the whole of his infancy he was liable to fall, especially when he ran. His companions used to say he had "round feet." When, as a young man, he happened to take a little more wine than usual, his legs "paid for it," he said. He used often to stumble. He was always unable to walk far. Still, he spent a very active life, and was almost always on his legs. He married at 34. He never remarked anything particular in his sexual relations; but he seems to have always been very reserved in respect to this. He has two sons who have no apparent disease. Three years ago, in consequence of anxieties, he began to experience neurasthenic troubles, such as insomnia, cephalea, a feeling of fatigue in the morning, indecision. Next came gastric disorders, *e.g.*, want of appetite, flatulence, and sleepiness after meals. After resting for two months in 1895 he almost recovered. Sleep had returned, though it did not do much to restore him to health. Matutinal impotence was still marked. Three weeks after his return, he lost a considerable sum of money, though not so much as to cause any change in his position. However, he admits he was unduly affected by it, and the neurasthenic disorders increased. In addition to the former symptoms, there were attacks of giddiness, subjective auricular sensations, a feeling of pain on hearing an unexpected sound, considerable emotivity, and strange fits of anger. He underwent various treatments in which phosphates, kola-nut, and coca played the chief part, but without benefit. During this time, when he had sexual relations, which only occurred once in three or four weeks, they were followed by numbness of the lower limbs with tingling at the extremities, sensations of cold, and such a weakness of the legs that he could not stand. When he tried to get out of bed, his legs would yield under him, and he had to give up the attempt. After fifteen or twenty minutes the subjective sensations and the impotence gradually decreased. As he was generally in bed, he had no precise information as to the duration of his troubles, which

left him next day in his usual state. He did his utmost to conceal this condition of things, and succeeded for several months; but at the end of May, 1896, his wife, who had heard some noise, wanted him to get up. As soon as he put his feet to the floor, he collapsed, and was unable to get up. His wife had to get help to put him back to bed. He had to admit to her that every connection was followed by troubles nearly similar in intensity. Next day, after seven or eight hours' sleep, he could again walk. When I saw him for the first time, two days later, there was no longer any trace of paraplegia, but the patellar reflexes were much exaggerated, and the straightening out of the toes provoked a slight epileptoid trembling. Cutaneous sensibility was unchanged in the lower limbs as well as in other parts of the body. The testicles were not sensible any more than the funicular and hypochondriacal regions. Between the eleventh and twelfth spinal apophyses, there was a place which was spontaneously painful, and also painful on deep pressure; cutaneous sensibility was not affected at this level. The special senses only showed a slight decrease of acuity; but the senses of hearing and sight showed well-marked dysæsthesia. Light which was too strong, but especially noises, caused real pain with exaggerated reflexes. He was suffering from insomnia, matutinal impotence, vertigo before meals, cephalea, occipital crepitations, want of appetite, flatulence, meteorism, indecision, well-marked panophobia, and, above all, anxious preoccupation with regard to impotence and its consequences. He had lost 12 lbs. in weight since the recrudescence of his malady.

After four months' solitude at an altitude of 1,200 metres in the Alpes Vaudoises, Mr. P., in spite of the bad weather, returned free from neurasthenic troubles, and since his return he has had conjugal relations at the same intervals without any of the former troubles.

In this observation, we find the same localisation of troubles in the parts marked out for them by congenital weakness. This elective localisation illustrates once again the connection that exists between malformation and morbid predisposition.[1]

Among neuropaths, after excessive sexual connection, trophic disorders of the hair are sometimes observed; it

[1] Ch. Féré. *La famille névropathique, théorie tératologique de l'hérédité et de la prédisposition morbides et de la dégénérescence*, 1898, 2nd ed., p. 208.

falls off, dries up, or breaks, just as after hysterical or epileptic fits.[1] These are not the only troubles observed. Ferrand notes delay in the healing of wounds.[2]

The phenomena of exhaustion are not limited to the sensorial and vegetative motor functions; they may be observed in the field of intelligence and of sentiment, just as in all states of fatigue. After satisfying their sexual need, some people have a "contrary feeling" towards their companion; their sympathy yields for a moment to a feeling which may vary from disgust to hatred.

The somatic or psychic troubles that accompany or follow sexual relations sometimes resemble phenomena which are observed in the normal state among other organisms. But they have nothing to do with atavism; they are signs of dissolution, like all anomalies of sexual appetite.

[1] Ch. Féré. *Note sur un trouble trophique des cheveux survenant à la suite des attaques chez les hystériques*, (*C. R. Soc. de Biologie*, 1885, p. 594.)—*La pelade post-épileptique*, (*Nouv. Icon. de la Salpêtrière*, 1895, p. 217.)

[2] Debreyne. *La théologie morale, &c.*, p. 56.

CHAPTER XI.

PREDISPOSITION AND EXCITING CAUSES IN THE ETIOLOGY OF SEXUAL PERVERSIONS.

MOST writers agree with Casper, Krafft-Ebing, Moll, and Kiernan that sexual inversion is congenital, and that it may appear spontaneously, without any anatomical or physiological anomaly. It has been explained as a phenomenon of atavism on the plea that there are bi-sexual lower animals (Kiernan), or that the human embryo is at first bi-sexual. A female brain in a male body has also been imagined (Magnan, Gley); a heredity of tendencies, too, has been called into being (Krafft-Ebing); and, lastly, the association of ideas aroused by the circumstances attending the first sexual emotions appeared sufficient of itself to account for perversion. Mantegazza's theory, which was based on an alleged anomaly in the distribution of the nerves of the genitals at the rectum, had little chance of a hearing. In the last few years Von Schrenk-Notzing has maintained that inversion is neither hereditary nor congenital, but

that persons of vicious heredity and degenerates are weak in mind, and have less power of resisting exterior influences which may play a part in their development.

Direct heredity is rare. It may be rendered probable by cases in which tendencies are seen to be accentuated in the descendants. But such cases are rare and complex. The existence of sexual perversions in an idiot born of an invert by no means proves the hereditary transmission of the inversion.

Nor is atavism any more corroborated by the existence of bi-sexual animals whose organisation is very different from that of man. It is admitted that, with many animals, pederasty occurs in the state of nature. But, as we have seen, if an experimental investigation be made into the cases adduced, inversion is noticed only to occur in the case of sexual isolation and under the influence of various conditions that may deceive the active pederast and lessen the resistance of the passive. A male cockchafer or silkworm, after normal connection, excites a fresh male by the female odour he retains, and he has little power of resistance; and even that resistance will become still less if he is made to undergo some traumatism such as the cutting of his antennæ. Perversion is subject to well-defined conditions which exclude instinctive spontaneity. The existence of pederasty among most nations, and in particular among the ancients, proves nothing more than the accidental pederasty among animals. A vicious habit should not be confounded with instinctive perversion. It is easy to prove the existence of vicious customs among the Greeks, but there are no documents to prove the existence of congenital sexual inversion among them.

The so-called sexual indecision of puberty has been appealed to in favour of instinctive spontaneity of inversion

which is in a certain measure normal; but if this sexual indecision is to be used as an argument, its existence apart from conditions, such as sexual isolation, that may pervert the instinct, must first be proved.

The atavic argument cannot, any more than the embryological argument, demonstrate the existence of congenital inversion. Van Beneden and Boveri have shown that the paternal and maternal nuclear substances are equally distributed in the two first cells; and the more recent works of Hœcker, Ruckert, Herla, and Zoja prove that in all probability this equality of distribution continues in the ulterior divisions. The nucleus, therefore, receives the same amount of paternal and maternal chromatin.[1]

Embryonic hermaphroditism appears to be common, even in the uni-sexual animals. The uni-sexual state is a consecutive differentiation. It is only at a very late period that organs of one sex develop whilst those of the other become atrophied. It is asserted that all the higher animals pass through a hermaphrodite period at the beginning of evolution.[2] According to Laulanié, hermaphroditism is observable in chickens between the seventh and ninth days of incubation.[3] Should true hermaphroditism be possible, it is indeed rare.[4]

But the fact of this evolution does not prove that there is any real absence of sex-distinction at any period of development. The tendency to specialisation may exist from the time of fecundation; the sexual characteristics

[1] Edm. W. Wilson. *The Cell in Development and Inheritance*, New York, 1893, p. 134.—F. Le Dantec. *L'équivalence des deux sexes, dans la fécondation*, (*Revue gén. des sciences pures et appliquées*, 1899, X., p. 854.)

[2] Le Dantec. *La sexualité*, 1899, p. 71.

[3] Laulanié. *Sur l'évolution comparée de la sexualité dans l'individu et dans l'espèce*, (*C. R.*, 1885, CI., p. 393.)

[4] R. Guéricolas. *De l'hermaphrodisme vrai chez l'homme et chez les animaux supérieurs*, th. Lyons, 1899.

may not be confined to a single group of organs, but may be found in all the elements of the organism. Proof that the determination of sex may precede even fecundation may be seen in the development of bees and in the production of male or female plants under different conditions of nutrition.[1]

The conditions of normal development do not explain the appearance of sexual inversion.

The possibility of its acquisition may be based on several main circumstances.[2]

It would be wrong to imagine that one could remember all the incidents that attended the growth of sexual function in infancy. A great number of sexual excitements may have occasioned associations which continue. The influence of outward circumstances on the formation and direction of ideas is all-powerful. Excitation of abnormal sexual sentiments may be due to very various external causes which may have been forgotten a long time ago Environment, then, may influence abnormal evolution of the genital sense. Let us remember that generation is, at root, the outcome of excess of nutrition. Genetic desire is controlled by the state of the entire organism. All causes of general debility may weaken the desire, and all causes of excitation may strengthen it. Thus, all sensorial excitations, on whatever senses they may act, may, like all diffusible excitants, exalt genetic desire, independently of all previous associations that can influence sexual desire. There are, in this respect, considerable individual variations. It is only when the organism is in a generally fit state that sexual desires can be normally awakened by

[1] P. Geddes and A. Thompson. *L'évolution du sexe*, H. de Varigny's translation, 1892.

[2] Morton Prince. *Sexual Perversion or Vice? A Pathological and Therapeutic Inquiry*, (*The Journal of nervous and mental Diseases*, 1898, no. 4, p. 248.)

excitations bearing directly on the genital organs or by sensorial excitations which determine by association equivalent representations.

It has been asserted that genetic desire may be considered as a need of evacuation; choice is determined by the excitations or representations which make any form of the evacuation more agreeable than the others. Physiologically, local tension of special organs is subordinate to the general tension. But in certain pathological conditions the local tension may be independent. A localised fault in the evolution of the nerve-centres or a local peripheral irritation may cause the formation of an irritable cerebral centre, that may be made to operate apart from normal conditions. In such conditions of abnormal irritability the strangest associations may be established. The *rôle* of these associations is hardly doubtful; the first sexual emotions may be definitely connected in the memory with the circumstances that attended them.

The admission has been forced upon us that education may encourage the homo-sexual tendency just as it may encourage the insanity of doubt, the phobiæ, etc.

But because exterior circumstances may influence the development of sexual perversions in general, it does not follow that such circumstances can by themselves alone cause perversion. A great many people are subject to the same outward conditions, and yet very few succumb to their influence in the same way. It is well known, moreover, that the phobiæ, for instance, with which sexual perversion has been compared, are in most cases, apart from neurasthenic or hysteriform states, stigmata of degeneration.

The part played by exterior circumstances does not prove that there is no organic condition concerned; it

only shows that the organic condition needs an exciting cause. If a man acquires inversion through some physical condition, the reason is that he has had from birth an aptitude for acquiring it, which is personal to him, and is absent in those who have gone through the same circumstances without making the same acquisition. When it is admitted that sexual inversion may have been provoked in a boy of nine by the mere fact of having been riding astride a man's knee, and that another boy derives his pederastic tastes from the sight of two dogs copulating, a doubt may well be raised as to the predominant *rôle* of exterior causes. Almost all of us have experienced in childhood the joys of such a ride "to Banbury Cross," and have been astonished at the sight of the dogs, and yet sexual inversion and pederasty are exceptional among us; that is because a predisposing condition is necessary. Bad examples do not affect everybody.

Excesses of onanism may modify sexual sensibility. Von Schrenk-Notzing is quite right in mentioning cases of persons who, after having experienced normal sexual feelings, can no longer experience them through excessive masturbation. But excessive masturbation has not always or frequently this result, and physical conditions other than the depression resulting from excessive masturbation may produce the same effect, and, moreover, excessive masturbation is often a sign of disease.

Diseases of sexual instinct are often found in persons who are ill-developed and abnormal in other ways, *e.g.*, in hereditary or congenital neuropaths, as a result of excitations that would have no effect on normal subjects. These same provocations may have the same effect on persons who are apparently normal but are in a state of accidental physiological inferiority; in such cases sexual perversion

may cease simultaneously with the physical condition that favoured it. The cure of such perversions by no means proves that the physical condition in question was the sole condition of perversion, because such physical condition is common in cases where perversion rarely occurs. Here, too, we find the trace of a predisposition which may have no basis in personal or hereditary antecedents.

The case of fetichism[1] has been considered the most suitable for illustrating the *rôle* of exciting causes and of associations. But the circumstances that cause the fetichism, being associated with the first sexual impressions, are most often suitable for demonstrating the subject's abnormal impressionability. I have given the case of a fetichist who made a speciality of red-haired women. He used to follow indifferently all red-haired women, young or old, pretty or ugly, elegant or dirty. He attributed the taste to the fact that the first woman he loved had red hair. This subject has since been instanced in support of the exclusive *rôle* of association; but he was liable to other nervous troubles, and had several physical stigmata. He cannot be reckoned among normal subjects.

The *rôle* of association in the etiology of sexual perversion has been admitted in the most diverse forms of perversion; such as homo-sexuality, fetichism, onanism, pederasty, sadism, masochism, etc.[2]

Association alone does not explain the sexual precocity which is so frequent in abnormals.

In normal subjects, there is a constant connection between the morphological and the physiological evolution

[1] A. Binet. *Etude de psychologie expérimentale*, 1888.—P. Garnier. *Les fétichistes*, 1896.

[2] A. Niceforo. *Le psicopatie sessuali acquisite e i relati sessuali.* Roma, 1897.

of the genitals and that of the sexual needs, under the influence of puberty, age, and castration, which generally coincide with correlative modifications of the sexual needs. All the same, castration does not necessarily suppress sexual needs in women any more than in men. Sometimes it is even followed by obvious sexual excitement. If after castration sexual operations still go on as if they were caused by peripheral excitations of the amputated organ, it may be attributed to the fact that these nerves may still be excited in the tissue of the cicatrix and give rise to special sensations, similar to those that may be observed in amputated persons who are sometimes subject to life-long illusions which are well known.[1] The menopause may, like castration, leave sexual desire existing, and sometimes even intensify it. This might be referred to an involutive degeneration of the sexual organs which may bring about irritations similar to those we have mentioned as existing after castration. But it is well known that when an organ shows normal or abnormal activity under the influence of external or internal stimuli, the activity does not always disappear through the sole fact of the disappearance of the cause of irritation. In what is called sympathetic insanity, for instance, when the exciting cause has disappeared, the brain has become the seat of an affection which is, as was said of old, so adapted to it that it has become independent. We have given as proof that sexual desire is independent of the state of the genitals, the fact that sexual desire persists after the genital organs are satisfied, and are even unable to renew the sexual act.[2] The persistence may be explained by the persistence of the local irritation provoked by the

[1] Pitres. *Etude sur les sensations illusoires des amputés*, (*Ann. méd. psych.*, 1897, 8th serie, vol. V., pp. 5 and 117.)

[2] J. Roux. *Psychologie de l'instinct sexuel*, 1898, p. 21.

congestion which is connected with the functioning of the organ, as well as by the persistence of the central irritation. These facts by no means prove that the genitals are not indispensable to sexual desire.

The appearance of sexual desire in children before the age in which fecundation is possible, and sexual precocity in general, whatever definition may be given to it, may be explained both by anomaly in the development of the genital organs that may become the seat of a local irritation, and by an anomaly in cerebral development. Morphological anomalies of the genitals are often observed in idiots, who sometimes show remarkable sexual precocity; and morphological anomalies often coincide with histological anomalies. On the other hand, some inverts are remarkable for regularity in development of the genitals; which, however, does not mean that the structure of those organs was normal.

Although exterior causes, which are in most cases unimportant, are insufficient of themselves to produce inversion, and although, on the other hand, it is impossible to deny the existence of an anomaly even when no marked morphological anomaly exists, it is unwise to subordinate congenital anomaly, or a probably acquired pathological condition, either of which may constitute a predisposing condition in the species, to external conditions and to associations.

I have collated some cases that seem to me suitable for illustrating the respective value of predisposition and of exciting causes.

Observation XIX.

Homo-sexual neuropathic heredity.—Jealous attraction towards maternal breasts.—Repulsion for masculine sex caused by moral shock.—Homo-sexual tendencies.—Madame G. is 44; belongs to a

family in which the women are nervous in many cases. Her paternal grandfather died at 92 of weakness of the heart; he was always in perfect health. Her grandmother died at 50 of cancer of the internal genital organs. Two uncles are still alive and in good health; so is her father, who is at the present moment 72. Her maternal grandfather died at 66, of a long-standing affection of the heart; her grandmother died at 58, after six months in a lunatic asylum. Her mother suffered from megrims, and had several attacks of chorea in her childhood. A final attack of chorea during her pregnancy resulted in a fit of insanity. She is at the present time 68, and is well. A maternal uncle is in good health, and has never been nervous; but an aunt younger than her mother has had to be confined in an asylum several times on account of fits of melancholia accompanied by ideas of suicide. Madame G.'s parents had two other daughters who died early of convulsions; one of them had an anomaly of the heart with congenital cyanosis. Lastly, she has a sister four years younger, whom I several times visited for hysterical symptoms, and who has on each side a pre-auricular fibro-cartilage.

Madame G. was born at the usual time, was well-made, and developed in the usual fashion during the first months. She was clean early, and walked and spoke at the normal times. There is nothing to note about her teething. Her behaviour at weaning, which only took place in the fourteenth month, was striking. It was difficult to make her leave off suckling, although she had for a long time been used to other means of nourishment; and she only grew calm on touching her mother's breast, which she clasped to herself with a curious expression. The mother had to allow her to caress it several times a day, or she would fly into a violent passion. She had to bare her two breasts, and the child kissed and caressed them alternately; the child could only be quieted with great difficulty. After eight months, her mother, who had become *enceinte*, saw that this anomaly had to be stopped; but she succeeded with the utmost difficulty, and had to endure such passionate outbursts from the child that it was said they caused the abortion that occurred in the third month. Still, the mother had succeeded so far, and she did her best to keep the child away from her; but its former tendencies continually cropped up. One day, the child, who was three, went into her mother's room at a moment when the husband was helping her to take off some article of dress. The child flew at once into a violent rage, and cried out: "It belongs to me! it belongs to me!" and they had great difficulty in taking her away and soothing her. After this she refused to kiss her father for several months, or even to let him touch

her. The mother, who was again *enceinte*, often stopped at home, and was at much pains to soothe her; she at last got her to feel more friendly towards her father. Towards the end of her pregnancy, her mother told her that she was going to have a little brother, and she answered: "I shall love him very much if he has a nurse; but if he touches my *nounous*, I shall kill him." The mother made up her mind to suckle the child; but as she was firmly convinced that if her daughter perceived it she would go off into fits of violent passion, she had a servant to play the part of nurse and put the little girl to school for part of the day. She was thus deceived during the whole of the suckling. She loved her little sister, and amused herself with her the whole time she was at home; but she sometimes had suspicions, and her mother had then to submit to her caresses in order to reassure her. She was very nearly 8 when she made her strange request for the last time.

A short time before a servant told her that her little sister had been suckled by her mother like herself. She had a fit of passion, and wanted to fly at her sister. As the servant had only been a few months in the house, it was easy to contradict what she said; but the child was especially convinced by the fact that her sister never showed her affection for her mother by similar caresses. She admits herself that her passion for her mother's breast lasted a long time, up to about puberty; but from the age of eight she concealed it through *amour-propre*, and because she suffered from her mother's refusal. Up to that time also she could not overcome her vague jealousy in respect to her father; she tried, by her attentions to him, to make him forget the repugnance for his caresses which she could ill conceal. This repugnance was not confined to her father; it included all men, whatever their age. She only excepted quite young boys, and especially those who had a rather feminine look. In the case of one of her cousins, who was a favourite of hers, her sympathy for him changed suddenly into concealed antipathy when he began to show distinct signs of puberty.

She quickly understood from the confidences of her school companions that she did not feel like the rest of them; she was astonished at their ideas.

She began to menstruate at 13½, without any particular troubles in her character or her health, and the menstruation occurred regularly. Puberty does not seem to have altered her repugnance for men; but as she became better informed about the sexual function, she was all the more conscious of and struck by her anomaly. She began at that time to have strong feelings for some young girls and a need of contact

with them. When she happened to dance with her favourite companions, she noticed that the rubbing of her breast against theirs caused her an especially pleasing excitement, which was accompanied by erection of the nipples. When she was 16, she felt for the first time her genitals sharing in the excitement, and becoming wet after such a dance. From that time she began to have voluptuous dreams in which young girls always figured. She thinks there was no young girl who thought like her at school, and she did not leave it till she was 17; she did not know one among them who appeared to wish for the same feelings as she, and to whom she would have dared to communicate her own feelings.

When she had left school, she met, in a family intimate with her own, a young girl of her own age who at once understood her tendencies, attracted her into her room, and initiated her into the mysteries of vulvar touchings. She felt repugnance at these contacts, and avoided a repetition of the experience. Still, this same young girl often appeared afterwards in her voluptuous dreams. She says this was the only instance in which she practised feeling the genitals; but since then she has often experienced voluptuous sensations at the contact of young girls, and more often still of young women who were remarkable for odorous secretions of the skin. She felt no liking for young men, but at the same time she hardly felt any pronounced repulsion except for men who had strong sexual characters, were bearded, had deep voices, etc. She was 19 when she had her first offer of marriage; and several proposals followed which were all settled by an immediate refusal, for no other reason than sexual repugnance. She was perfectly aware that her dislike was anomalous and that none of her companions felt it; but she tried to conquer it without success. She also divined that it is a woman's duty to become the mother of a family, and she wanted to marry. Whenever a young girl of her acquaintance, who was younger than herself, married, she felt deeply chagrined; but she could not accept the proposals made to her, however excellent they might be.

When she was 22, a man of 28 proposed to her. He was in a good position, but was delicate in health, with scarcely a hair on his face, and was, moreover, reputed to have been brought up like a girl and never to have left his mother's apron-strings. She thought that such an opportunity of satisfying at the same time what she believes to be her reason and her family would not occur again. So she accepted him at once, and even showed an eagerness to hurry on the marriage which surprised everyone. She did not feel any sexual attraction for him, but she thought him to be the man most suitable to help her in

fulfilling her duty. She had a respect for her husband which has since been well deserved by a very honourable career.

The sexual acts were always repugnant to her, and were never able to provoke in her the excitement she readily felt in the case of young women. She was accustomed to submit as a matter of duty, from complaisance and devotion for her husband, whom she loved like a brother, and helped by her work and encouragement. She rarely experienced sexual enjoyment with him, and then it was only by evoking female images.

Up till now she has menstruated with absolute regularity every twenty-eight days, without pain or any kind of disorder, *i.e.*, she has never had any indication either of fecundation or a beginning of pregnancy. (Facts are wanting as to possible sterility on the part of her husband.) She has always lived on good terms with her husband, and she hardly ever troubled about her state except after she had had dreams of women, or had had sexual sensations on contact with women. At such times she was pained at not being like other women, at not having children. At the same time, these reflections only caused passive distress, and never any lasting fits of melancholy.

About eight months before her first visit, she had fallen from a carriage. She was more frightened than hurt by it; but afterwards she had a series of neurasthenic troubles, such as cephalea, dyspepsia, insomnia, and indecision, and then came obsessions as to her sinfulness. She especially blamed herself for not having done everything she could, in her childhood, to conquer her dislike for her father; that was, she thought, the origin of all her ills; she ought to have confessed her abnormality, and had herself looked after, etc. From time to time she was haunted by the fear of yielding to the idea of suicide. These obsessions regarding suicide appeared especially during periods of indigestion; but they were also caused by other physical conditions, such as atmospheric depression and fatigue.

After a change of air and a rest for nearly five months, the neurasthenic symptoms, including the obsessions, disappeared; but the anomaly of sexual instinct was not modified at all.

In this subject we see that the instinctive anomaly relating to sex was preceded by a dislike for her father. But this dislike was connected with a feeling of jealousy whose morbid character was hardly doubtful. Her jealous attachment to her mother's breasts may also be regarded

as a stigma. The shock she felt when she saw her father in her mother's room, and suspected him of touching the breasts, occasioned a general repulsion for the opposite sex; and she afterwards developed homo-sexual tendencies. The sight which shocked her is such an everyday affair that one might almost say that there is no child who has not seen it. And the acquisition of instinctive perversion on account of it could only take place as a consequence of a special aptitude for such acquisition. Though the *rôle* of exterior excitation and of association is evident, it is none the less secondary. Although the examination was not complete as regards inquiry into teratological characteristics, the interrogatory seemed to prove that there are no marked anomalies of form in this woman; the regularity of menstruation also seems to point to the absence of special malformation of the genitals; but these negative facts are not sufficient to disprove the existence of anomalies of structure which constitute the anatomical condition of morbid predisposition. It is well known that agenesia and heterotopia in the nerve-centres are not always attended by exterior malformations.

Observation XX.

Psychopathic heredity.—Incontinence of urine.—Causeless fright causing repulsion for the opposite sex.—Homo-sexual tendencies.—Illusion of recoil in time.—Epilepsy.—Mr. P., 41, is the only son of a father who died at 74 of a fit of cerebral apoplexy. His father was 63 at his birth; he had married at 62 a girl of 26, who died at 31 in a lunatic asylum. There are no data about her family.

He was brought up by an uncle fifteen years younger than his father; he died at the same age, within a few months, as his father, and of the same disease. This uncle was a bachelor. He had no personal knowledge of any other relation.

Nothing is known of his earliest years, except that he was liable to frights at night, and an incontinence of urine which lasted till he was 12. His mother used to wake him up at fixed times to try and prevent

the urination; but she was only partially successful. It occasionally happened that he could not fall asleep, and she used then to take him near her in order to soothe him. One night, as he was tossing about, his hand came in contact with his mother's body in a part that was covered with hair. The idea of an animal flashed into his mind. He jumped out of bed, shrieking with fright, and would not go to sleep again except in his own bed, and did not calm down for a long time after. If we take as a guiding-mark the beginning of his mother's illness, it is certain he was less than 3 at the time. Thenceforward, whenever his mother and, later on, his nurse, who had remained in her service, took him to bed with them, he made every effort so as not to be put back again into his own bed. He was haunted by the notion of learning the cause of the sensation that had frightened him so much, and about which he had not had sufficient explanation. He would pretend to sleep, in order to watch the movements of his nurse whilst she dressed. It was several months before he discovered "the animal." But when he knew where it was, he was no wiser as to its nature; his questions only caused him to be more closely watched; and at last he gave up trying to get enlightenment from those around him. But he did not cease turning over the matter in his mind. He was nearly 8 when he got some information in a somewhat confused way from a book of anatomy. He then thought to himself that all women must be provided with that same thing, that they did not love him like his nurse, and that they would not protect him against danger. So he began to show repugnance at contact with women; he could not endure that any woman but his nurse should take him on the knee, although he climbed of his own accord on to men's knees. Young girls, up to 13, 14, or 15, did not affect him with the same dislike, and he played freely with them. He had no nerve-trouble but the nocturnal incontinence which continued in a diminishing form; but he was constantly busying himself as to the cause of his repulsion for women. He would sometimes put a tentative question to the servant-girls and to his play-fellows; and they gave him replies which were calculated rather to excite his curiosity than to satisfy it.

He was nearly 12 when he happened to light upon a treatise upon venereal diseases, for the use of men of the world, where he at last found a description which was enough to enlighten him but not to remove his repugnance. He began by refusing to let himself be kissed by his nurse; contact with her gave him a painfully unpleasant feeling. The incontinence had stopped. He began to masturbate with several play-fellows, but had no exclusive preference. He was about

15 when he felt a strong passion for a boy of 17 who had pronounced sexual characters, such as well-developed muscles, a growing beard, a deep voice, etc. The result of this passion was that he kept away from all his other accidental connections with play-fellows.

But as the boy in question seemed, at least so far as he was concerned, to have no tendency similar to his own, he never had with him any other than very intimate relations of affection, which continued after his departure from school. He thinks his companion never suspected his tendencies. He only masturbated at long intervals, but very often had erotic dreams in which only boys appeared.

He was 22 when his friend was obliged to go and live at a distance from him. It was only then that he started seeking opportunities for looking at men with pronounced sexual characters in the gymnasia, fencing-schools, and public baths. Such spectacles produced in him a certain sexual excitement, but not to such a degree that he was impelled to touch the men or to attempt to excite them by some device. He had never recognised his own tendencies in anybody, and he never even expected to meet such a man. He was well aware that he was not like other men as regards women; but he could not help it, and he thought his adventure with the "animal" very absurd, as well as the long period of fear that had followed it, and which in his opinion played no part in his repugnance. He was distressed at not being like other men, at being unable to expect to marry, and to become the father of a family. Still, he had reached a good position in his business; but he had to live very far from a town. He had no distraction; he was haunted by the idea of marriage. It was then, at the age of 27, that he attempted sexual connection for the first time in a house of ill-fame, when he was journeying on business. He tried three girls without success, and in the fourth case he only succeeded because he called to mind his school-friend. But he got no pleasure from it, and after this incomplete success he was in a state of deep prostration, altogether different from the fatigue he had sometimes felt after solitary pleasure or pleasure shared with other boys. For some months he made fresh attempts, at intervals of several weeks, and they only succeeded by the device before-mentioned. Every new trial left him in a condition of more marked and lasting prostration. Moreover, since these attempts, he had become subject to troubles unknown to him up to that time. Sometimes he had a sudden darkening of sight; or he would only be able to distinguish surrounding objects in a sort of fog; or he could hear what was being said around him, but was unable to reply. These obscurations lasted

only for a moment, but an illusion would remain with him which he called quite rightly a "retreat of past events." It seemed to him as if recent events, especially events of the day, had become distant; as if the time that had passed since those events had been suddenly prolonged, and that he was late in doing what he had to do. He does not appear to have lost consciousness during the attacks of blurred vision. Several times he had the attacks in his office, and found by his clock that they only lasted a few seconds. But still, when he had fully come to himself, the immediately anterior facts seemed to him several hours distant; and although he realised that it was an illusion, he felt the need of hurrying and making up for lost time. These troubles occurred about once a month during the following years.

From the time when he gave up the idea of marriage, he devoted himself to continuous work in order to avoid any sexual excitation as much as possible. Still, he remained subject to erotic dreams, in which men alone appeared. He felt several times a very strong liking for men; but as he could not hope for any reciprocity of his feeling, nothing happened.

In the spring of 1895, in consequence of fatigue, his attacks of dim vision became intenser, and he lost consciousness several times. The loss of consciousness was followed by complete retroactive amnesia which included a period of one or two hours. Presently memory would return with a "retreat of past events" similar to that which was previously the only accident.

These aggravated symptoms led him to ask medical advice. He attributed them to chastity, which he explained by the above-mentioned facts.

He is a tall man (1.73m.), of apparently good build. Nevertheless, he was invalided from the army for a deformation of the thorax which consists in a disposition *en gouttière* of the sternal region, accompanied by lateral depression on the left side. He has, besides, a pronounced cranio-facial asymmetry, also on the left side, a chromatic asymmetry of the irises, an anterior inversion of the two epididymes, and twelve pigmentary moles on his trunk. Except for the inversion, the genitals are outwardly normal in form and size. The subject is a muscular man, with plenty of hair on the body and face.

His complexion was subicteric; he presented a pronounced saburral state, and suffered from habitual constipation. The gastric disorders were removed in a few weeks by purgatives, and the attacks of dim vision then returned as strongly as before. He was satisfied by this betterment of his state, and neglected to act upon the advice given

him, and to follow up this preliminary treatment with bromide treatment.

At the end of November in the same year he woke up one night with a violent cephalea caused by the smell of a smoking lamp. When he got to his office about 8 a.m., he suddenly lost consciousness. He only came to, two hours later, in bed; he did not remember having got up in the morning. He had bitten his tongue and urinated in his clothes, and the bruises he had in different parts of his body bore witness to violent convulsions. He afterwards underwent bromide treatment, which prevented any more convulsive fits, and put a stop to blurred vision; but his sexual anomaly remains *in statu quo.*

In this case again we see sexual inversion appearing in consequence of a repulsion for the opposite sex that was caused by an everyday incident which would have had no effect on a subject that was not predisposed. But the predisposition was confirmed by physical defects and preliminary functional disorders, such as frights and incontinence of urine at night. It was further confirmed by subsequent appearance of epileptic symptoms which very often coincide with sexual inversion, (Westphal, Tarnowsky, etc.) Here, too, the provoking cause is quite subordinate to the constitutional state.

Several points, which are foreign to our subject, deserve mention; above all, the excessive exhaustion resulting from normal connection which was antipathetic to the patient, as compared with the exhaustion following abnormal relations which were more to the patient's liking. It has long been known that the exhaustion which follows sexual connection is great inversely to the pleasure one finds in it.[1]

Inversion is especially pronounced in dreams. This is a fact which is frequent, and may even be constant in precocious inverts; there even seem to be cases in which inversion is confined altogether to dreams. M. Hurpy, of

[1] Tissot. *Œuvres.* New ed. *Lausanne*, 1784, vol. I., (*l'Onanisme*), p. 118.

Dieppe, sent me information some years ago about a person who was horrified at women, had never been able to copulate normally, and had never felt any homo-sexual tendency when awake; but at night he used to have emissions caused by dreams of men's kisses, but not accompanied by any representation of active or passive connection.

The illusion of memory, the illusion of the recoil of events which occurs as a result of epileptic equivalents should be compared with another illusion of memory, the spurious recollection which Hughlings Jackson and Crighton Browne have observed in the aura of epileptic fits, and which has been also observed in the aura of attacks of megrim.[1]

Observation XXI.

Sadism and hysteria.—Neuropathic offspring.—B., 37, a leather-dresser. His father is 77 and healthy; but he lived several years in the colonies, and had intermittent fevers there by which he was still from time to time attacked at the time of his marriage and the birth of his children. He had two brothers, who died, unmarried, of acute disease. His mother is 68, healthy, and still manages her household affairs. She has a brother in good health.

B. had two brothers who were born before him, and died of convulsions at an early age. He himself had convulsions several times up to the age of 8. He spoke and walked at the normal periods, and was clean early. He had measles and scarlatina. After the scarlatina, when about 10 years old, he had involuntary urination at night for several months. He was clever for his age, and took prizes at school. From the age of 9, he began to masturbate at long intervals; he seldom masturbated with other boys. At the age of puberty, 14, his voice broke, he said. He had had an intrigue with a little girl of the neighbourhood which was put a stop to by a bucket of water being artfully thrown over him by the girl's father. He held him responsible for the attack of typhoid fever which struck him down a few days later. At that time there was no appearance of sexual anomaly.

[1] Ch. Féré. *La fausse réminiscence dans l'aura de la migraine*, (*Journ. de Neurologie*, 5th Sept., 1898.)

After the typhoid fever, he was sent to the country to his maternal uncle. A stepson of this uncle, who was somewhere about his own age, excited him sexually several times. One day, when they were sitting on the top of a slope which dominated the steep ascent of a road, and they were indulging themselves mutually, a heavy waggon happened to be climbing up the road, dragged with difficulty by four horses. The carman shouted, and cracked his whip, whilst the horses pulled at the waggons in a series of strains, kicking up the earth and making the sparks fly with their hoofs. B.'s sexual excitement, which was already near orgasm, was increased by the spectacle, and when one of the horses suddenly fell down, the emission came. B. had never yet experienced such a strong genital sensation; he was, as it were, stunned by it, and went to sleep almost immediately. After that, the sight of horses dragging a cart up a slope with difficulty produced in him a very marked state of erethism. He sought for opportunities for such sights. He knew the places where horses drawing cartfuls of hewn stone could on certain days be seen coming up a slope, and he waited for the moment when they began to make a fresh effort. When he saw them touched up by the whip and strain their legs, he would begin to be excited. The erection lasted, but did not reach orgasm until sparks flew under the hoofs of the horses, or until they fell down. Ejaculation occurred without any further provocation. When the climbing of the slope was accomplished with difficulty, but without noisy efforts, he felt an excitation which often drove him to masturbation, or to looking for a woman. The sight of horses at rest or moving quietly had no effect on him any more than the sight of any other animal. What excited him was the spectacle of painful effort.

Until he left home for military service, this kind of instinctive perversion was the only one he experienced. Now that he had no longer favourable opportunities for indulging it, he used to have connection with women (in most cases persuaded to do so by his companions), and the connection took place in the normal way. But his former sexual excitability had not disappeared; it manifested itself whenever it was possible for him to profit by the sight of straining horses. When he left the service, he resumed his former habits. At 28, he married a woman who was without personal or hereditary vices, and for whom he felt sincere affection. He had three children in four years. The eldest, a boy, died of convulsions in his seventh month; the two others, a boy and a girl, were in good health till 1898. In the month of February, the boy, who was then 6, fell down a staircase without suffering any serious local injury; but

after it he began to grow thin very quickly, and after a week began to behave in a strange way and to make curious grimaces. The father thought that these disorders were connected with vicious habits, and he therefore came and consulted me. He based his suspicions on his own antecedents, and admitted that he had not changed despite his marriage. He did not seek for the previously-mentioned opportunities because he loved his wife, and had no time to waste in order to support his children. But he was unable to resist the occasions when they occurred. The child was at the beginning of a mild attack of chorea, which developed in five or six weeks, and there were no reasons for believing that he had bad habits or any sexual anomaly. Nevertheless, his son's chorea caused in the father an obsession of guiltiness, followed by manifold hysterical symptoms, fits of suffocation and tears, rachidial hyperæsthesia, anæsthesia, and dysæsthesia *en plaques*, with sensitiveness of the left testicle. The aggravation of these symptoms ceased a short time after the child was cured, and then they slowly diminished. We saw the patient again, four months after the child was cured. He still suffered from sensitiveness of the left testicle and a *palque* of rachidial dysæsthesia.

There never was any sensitivo-sensorial hemi-anæsthesia, nor any pronounced amyosthenia on the left side. He does not present any gross deformities, but he has several stigmata which are not without interest; such as a double *tourbillon* of the hair, voluminous lemurian apophyses, bilateral cubital oligodactylia (but more marked on the left), a sacro-coccygeal depression, epispadias, and twenty pigmentary and pileous nævi, in the dorsal region.

In this man's case there was no question of an abnormal liking for animals, or bestiality, but a variety of sadism. Sadism, in fact, consists in finding sexual pleasure in inflicting pain, or in having it inflicted, or in seeing it inflicted. In most cases the pain must be inflicted on a human being; but the kind of victim may vary.

At first blush it may be thought that such sexual perversion has an accidental cause, that it is acquired. But the acquisition was favoured by a neuropathic predisposition which showed itself in convulsions when a child, in post-infectious incontinence of urine, and

subsequently in hysteriform accidents, and lastly in the neuropathic disorders of his children.

Observation XXII.

Antipathy to family.—Auto-fetichism.—Hysterical attacks.—Agoraphobia.—Neuropathic offspring.—Madame M., 29. Her father died of consumption a year after the birth of his daughter. He had no personal nervous antecedents; but there were no data about his family. The mother is healthy, and, like her two sisters, strong; she never took to bed except for her *accouchements*, and is not at all nervous. Madame M. has three brothers, the youngest of whom is 34; they are healthy, sober, and orderly; are married, and have, each of them, several children who have no special peculiarity. Only one of them died, of croup. Her father became consumptive at 38, in the interval between the birth of her youngest brother and her own.

She was born at the proper time, but was sickly and only weighed 5 lbs. Her mother, who had suckled her other three children, could not induce the child to take the breast. The refusal was set down to the child's weakness, and it was nourished artificially. The person who took charge of the child was very devoted to it, but she showed no special mark of affection for it; and she herself had several young children. Nevertheless, as soon as the child appeared to be able to recognise things, it was noticed that she did not like her mother to come near her; she used to cry out and make repelling movements. On the other hand, she was not only pleased to see the person who had charge of her, but also her two aunts, and even other women, as well as her father and her uncles. Her mother sought in vain for the reason of this repulsion; the woman who took care of the child was replaced in the third month; but the child's attitude towards her mother was in no way altered. Things were like this for several months. Her mother could only kiss her by force, and never had a caress from her. When the child began to understand better the value of sweets, confectionery, and tit-bits generally, her mother succeeded more easily in caressing her, by promising a reward; but she still never had a caress from the child. However, she studied its whims. After it was two years old, it had frights at night, and sometimes during the daytime it would suddenly grow so pale that the mother feared convulsions. When the child was 4, her mother, who was much distressed at this state of things, one day remonstrated with her and made her various affectionate promises. She then

seemed to make up her mind to kiss her mother, and, although she could not hide her repugnance, put up her mouth to do so. But all of a sudden she placed her right hand between her mouth and the cheek of her mother, who was holding her in her arms. The child kissed the back of her own hand and cried out, "I can't, I can't." So the mother had to give up the attempt. She had to manage not only her own household, but also an important business. She kept severe discipline. Her little daughter readily obeyed all the regulations of the household, and even showed, quite spontaneously, marks of respect, affection, and obligingness towards her mother; but in the matter of caresses she was refractory.

A short time after the above attempt on the mother's part, the sound of kisses was heard at night in the child's room, and it was noticed that she was kissing the back of her right hand in her sleep. This occurred again from time to time. As the child grew up, she showed a more and more marked tendency to contradict her brothers and her mother; it strangely contrasted with her conciliatory attitude towards strangers, whether children or grown-up people, and towards the servants. When she was 8, it was noticed that she used occasionally to retire to an unused room or to a corner of the garden, and she would remain there a long time kissing the back of her hand. A watch was kept on her, and it was observed that the operation was accompanied by a singular state of excitement. The child became red in the face for some time, then grew suddenly pale, and the kisses would cease; after which she would remain as if dazed. Owing to her brothers' chaffing her about it, she apparently gave up this mania, as it was called; but in reality she only hid more closely from them what she was doing.

She began to menstruate at 13; the first three or four times it was painful, but there was no pain afterwards. Some months later she suffered from facial neuralgia on the right side which lasted several months, and was succeeded after a few weeks' interval by intercostal neuralgia on the right side which lasted about the same time. The cause of these attacks of neuralgia was not understood, and they soured her disposition to such a degree that during and after them there was scarcely a meal without a quarrel. But she was the most obliging person imaginable when she was in the presence of strangers or even of servants. One day, after she had attacked her mother and her three brothers, one after the other, her eldest brother began to relate how the cuckoo behaved in the hatching of its eggs, and ended by calling his sister "Mademoiselle Cuckoo." She at once got up in a fury and cried out: "I am certainly not your sister; I hate you all

from the bottom of my heart." She then suddenly fell on her back in a fit with contortions and screams. Presently she began to kiss her right hand in a sort of rage. After a few minutes she grew pale and the kisses stopped. She seemed to be dazed, but recovered in a few minutes. She then got up and shut herself in her room.

After this fit, the only one she ever had, her attitude changed completely; it might be said that she was actually seen to change. Henceforward she no longer indulged in contradicting her relations; she was as uniformly obliging with her family as she formerly was with strangers. She would repress the movements of impatience which up till then she had not controlled when her mother caressed her; but she could not bring herself to give her mother a caress.

She took the first opportunity of marrying. At 19, she married a business man nine years older than herself for whom she showed great affection, and her marriage was from the first as happy as it could be. Since her marriage, her relations with her mother and her brother have been "correct," but she has no sympathy with them. She never talks to her husband about her family, but he can easily see that everything connected with it is antipathetic to her. She keeps a watch on herself, so as not to incur any reproach. She had four children in the first six years of marriage. The two eldest, who were boys, died of convulsions; the two younger are girls of 4 and 5, and have also had convulsions during teething. The eldest girl still sometimes urinates at night, but the younger one seems to me at present perfectly normal. (Incomplete *data* about the father and his family.)

She suckled her four children, and had no nervous or mental trouble during the suckling any more than during the pregnancies and *accouchements*. She had even grown noticeably stout since the suckling of the last child.

In June, 1895, she suffered from the effects of poisoning after eating shell-fish, and various neurasthenic disorders appeared. And three weeks later, in consequence of witnessing a carriage accident, though at a great distance away, she grew frightened when in the streets; she was terrified at the idea of dying in a state of impenitence; and then refused to leave the house altogether.

She was sad, and sought retirement. Her husband surprised her several times kissing the back of her right hand; and he was the more struck by it because she had already often done so under circumstances that had caused him some uneasiness.

Madame B., who was greatly disturbed by the fears that haunted her, at length gave an explanation of the facts observed by her mother and her husband. Since the day on which, at the urgent entreaty of

her mother, she was on the point of kissing her, but actually kissed her own hand, she had felt a singular pleasure in kissing it, but only the back of the hand which she had originally kissed. She was about 8 when she began to feel during these caresses sexual sensations and an erethism of the genital organs which ended in a real orgasm, and was presently attended by vulvar secretions. When her "mania" became known, she dissembled it; but throughout her adolescence and up to her marriage she never ceased indulging in that kind of masturbation. Although she loved her husband, and her senses were excited at contact with him, she never had complete satisfaction in conjugal relations until she had recourse to her old device during coition; she had to kiss the back of her right hand before orgasm occurred. Her husband had been struck by the violence with which she kissed her hand and by the characteristic spasm that followed. But he only began to have suspicions of this device since he had seen her kissing her hand during her recent depression with a strange expression on her face. As a result of curative treatment, the neurasthenic symptoms were modified and the somatic disorders disappeared; but the agoraphobia and the idiosyncrasy continue to a certain extent.

She has no gross malformation, but the morphological examination was incomplete.

The hereditary antecedents of this subject do not appear to show signs of neuropathy; but the father was diseased at the time of her conception. This is a fact well worth dwelling on, although it was known a very long time ago by psychiatrists who studied morbid heredity and affirmed the frequent occurrence of phthisis and scrofula in the families of neuropaths.

The auto-fetichism, or love for a part of her own person, appeared as the outcome of an accidental circumstance. It seems as though it were acquired. But as a matter of fact it was based upon a very evident preliminary anomaly, viz., hatred for her mother's person, which was later on increased by a manifest antipathy to her family. The neuropathic character of her temperature was further confirmed later on by the appearance of nervous

disorders in herself and of neuropathic disease in her children.

Observation XXIII.

Masochism.—Juvenilism.—Precocious senility.—M. V., 38, a distiller. His father's family seem altogether free from nervous diseases, while the grandfather and grandmother died at a good old age of acute illnesses. His father is 66, and has always been in good health, and two uncles, older than his father, have never suffered from nervous disorders. His mother is also in good health; but the grandmother and an aunt on her side have had several attacks of melancholia. He has two sisters who have several times showed hysterical symptoms. He suffered himself in infancy from various nervous troubles. He had convulsions during his first teething, and was subject to frights at night and to incontinence of urine up to the age of puberty. Up to the present time he is now and then liable to wake in a state of anguish in the early part of the night, especially if suffering from fatigue or bad digestion. He always showed himself clever in his studies, and was a hard worker; he gained two *baccalauréats* before he was 18. At the *lycée*, where he was a day-boarder because of his nocturnal infirmity, he was called "Mademoiselle V." on account of his delicate complexion, the fineness of his skin, and his effeminate expression. He never took part in the noisy games of his companions, and loved solitude. He states very outspokenly that when he was at school he never felt any sexual desire. He had a few nocturnal pollutions unaccompanied by representations or pleasure, and they fatigued him and increased his instinctive repugnance for any conversation of his schoolfellows referring to the genital functions. He had never felt any particular liking for the boys with whom he came in contact, and since the time of puberty the presence of young girls caused him real distress, especially girls who were inclined to make much of him on account of the delicacy of his person and manners. This anguish was accompanied by blushes which used to recur when he remembered the cause. He was 18 when for the first time he felt sexual excitation accompanied by a voluptuous feeling. He was making a trip with a large family in a sort of break which was too small for the whole party to sit down in, and several children were standing up between the persons who were seated. A young girl about 12 was in front of him, and gradually placed herself between his legs, turning her back to him. He was at first much embarrassed; but seeing he was not being observed, he

was reassured. The rubbing of the girl against him soon caused an erection. The child, while moving, kept treading on his feet, and he noticed that this increased the voluptuous sensation and excitement. Presently the carriage was shaken, and the girl's feet pressed more strongly on his own, with the result that ejaculation ensued. He experienced complete sexual satisfaction, and it was not followed by the wretched feelings which usually attended his nocturnal emissions. On the return journey, another child took the place of the young girl in front of him. It was a little girl of 5 or 6, who made no ceremony about leaning on him, and she did not spare his feet. Genital excitation occurred again, with a lively feeling of pleasure; but this time orgasm was not reached. He was, in consequence, in a continuous state of excitation for the remainder of the day; he was constantly haunted by the delightful sensations which the pressure of the girls' feet had caused him. These obsessions often took place afterwards, accompanied by a sensation of tickling and coldness in his feet. Thenceforth the sight and touch of women no longer caused in him the feelings of anxiety that they once did; but they did not excite any sexual desire in him. The nocturnal pollutions which were once very rare, and did not leave behind them any memory of a dream, were always accompanied by representations of young girls treading on his feet. After the trip in the break, he had no opportunity of travelling together with other people in overfull carriages, and he therefore did not experience the same real excitement. For several years the anomaly only manifested itself in want of attraction for the opposite sex and in the above-mentioned dreams and obsessions.

But after he reached Paris, at 27, he was often liable, when travelling by omnibus, to be trodden on by persons who passed in front of him. At first, sexual excitement only occurred on passing through paved streets in which the shaking of the omnibus prepared the way for excitement. The same result was presently produced even in travelling by tramway. At first only young girls produced this result, which he did not then seek. Afterwards all women had the same effect, and he sought opportunities for excitation, although it was never prolonged enough to cause orgasm. These excitations often gave rise to dreams in the following night, which fatigued him more and more.

One day, when he was sitting in an omnibus, he saw that the small platform in front of the entrance was occupied entirely by women. He gave up his seat to one of them, less out of politeness than to be able to get near the others. Whenever the ground was not level, or there was a change in the direction, the shaking made the women

oscillate to and fro, and their feet moved. He felt intense pleasure; he well knew the value of the foot-pressure, and he particularly sought for it; after a little time orgasm occurred. He got into the habit of placing himself in the public vehicles as near as possible to the entrance, and of putting out his feet when a woman was about to pass in front of him. He was disappointed when they avoided his feet or when they interrupted his pleasure by apologising; but he noticed that he was not so often disappointed as might have been imagined, as the women hardly ever troubled themselves about him or apologised. When the foot-pressure was repeated, he sometimes had complete satisfaction. He was a little more than 31 when, after some ineffectual excitations, he thought for the first time of having normal connection, rather, as he admits of his own accord, in order to satisfy his curiosity than because of any normal instinct. He made the attempt in a licensed brothel, and the ejaculation, which was produced with difficulty, was followed by a very unpleasant sense of weariness and an insuperable feeling of disgust, which was the more remarkable because the girl he had chanced on inspired him with a sympathy and momentary enthusiasm that even now astonish him when he thinks about her, by telling him in a touching way of her misfortunes. A new attempt later on did not succeed. Despairing at his ill-success, he made the girl tread on his feet, but it was no use. It seems that that kind of excitation only had a specific effect when it was to a certain extent unforeseen and took place in public. After this repeated failure he was saddened by the idea that he was not like other men, and that perhaps they perceived it. He was especially suspicious of women. He became subject to fits of melancholy depression, and left business in 1894. He took to alcoholic drinks, but without going to great excesses. However, he soon became a victim of insomnia, and had several epileptic fits at night. When he knew that alcohol was the cause of this new malady, he at once gave it up. At the same time he broke off all his connections and retired into the country, where he lived alone, occupied exclusively in religious practices.

At the time he had the epileptiform fits, he was 34. His short stature, his eunuch-like voice, his smooth skin, and his fair hair made him look at a distance quite like a young man. Still, he was well-proportioned, had no deformities, except two or three webbed toes on both feet. The size of his genitals was average, and without deformity. The armpits and the pubes were hairy enough, but the body itself was smooth and hairless, and his face was also hairless but for a few hairs on the chin. After he was taken with melancholia, he

began to look like an old man; he stooped; his skin became withered and wrinkled; and his face was wan and spiritless.

In this case, as in the others, we have to do with a neuropath whose premature old age following on his persistent appearance of youth is clear proof of congenital disease.

Algophily, or the association of sexual pleasure with painful sensations, could only be provoked by an accidental circumstance when there is neuropathic predisposition. The commonplace character of the determining causes, as well as the combination of obsession with algophily, which is not uncommon in sexual perversion,[1] would suffice to show the importance of predisposition; and the precocity of its manifestations might alone set one on the alert.

Predisposition, which can hardly be explained save by a manifest or latent malformation, is only an aptitude for acquisition. It is only this aptitude which is hereditary, congenital, or developmental. The anomaly which can only be acquired through this aptitude for acquisition is none the less allied to a hereditary, congenital, or developmental fault of conformation. The anomaly acquired under these conditions does not differ practically from a hereditary, congenital, or developmental anomaly. It can hardly be distinguished from perversions whose accidental origin cannot be discovered. The so-called acquired perversions of childhood have ordinarily the same permanence as those that may be regarded as congenital.

Although I think the *rôle* of exterior causes generally and of association should be restricted, it is not because I wish to deny its existence. It may be admitted that a

[1] H. Berbez. *Obsession avec conscience, aberration du sens génital,* (*Gaz. hebd. de méd. et chir.*, 1890, p. 222.)

good number of predisposed persons escape through the absence of a suitable exciting cause. I have already dwelt elsewhere on the value of emotions in the etiology of mental troubles,[1] and I have mentioned in particular the influence they may have on children, who sometimes keep throughout their lives the impression of an emotion in their psychopathic manifestations. I shall have to return to this subject. It is beyond doubt that impressions may leave pathogenic traces in children whom one would believe incapable of keeping such impressions. It is not only in this direction that the impressions of childhood influence the sentiments of the adult[2]; for it has been possible to recognise the trace of a prolonged preservation of an impression produced on a girl nine months old.[3]

Premature abnormal reactions can scarcely be explained, except by an abnormal irritability connected with an anomaly of development. This abnormal irritability which is connected with a retarded or anomalous development may be found in all conditions of abnormal or troubled evolution, at periods of physiological crises, or in consequence of morbid troubles of nutrition. Sexual indecision, which is so frequent at puberty that Max Dessoir regards it as normal, may appear in conditions of physical depression, in convalescence after some illnesses, in neurasthenic crises, etc.

The important fact of predisposition, of constitutional taint, accounts for many therapeutic failures. All the same, the cases in which disorders of sexual function

[1] Ch. Féré. *La pathologie des émotions*, 1892, pp. 226, 286, 325, 421, 424.—*Contrib. à l'étude du choc moral chez les enfants*, (*Bull. de la soc. de méd. mentale de Belgique*, 1894.)—*Note sur la réminiscence dans l'aura de l'attaque d'épilepsie*, (*Journ. méd. de Bruxelles*, 1897, no. 22.)

[2] P. F. Thomas. *L'éducation des sentiments*, 8vo, Paris, 1899, p. 34.

[3] J. Sully. *Etudes sur l'enfance*, Paris, 1898, p. 98.

disappear simultaneously with the physical conditions that cause them, prove that such disorder is not necessarily permanent. It is right, therefore, to try to utilise the moral as well as the physical conditions which may influence the manifestations of perversion and perversion itself.

CHAPTER XII.

THE DESCENDANTS OF THE SEXUALLY ABNORMAL.

SEXUAL perversions have occupied much of the attention of doctors and moralists during the last few years. Like most neuropathies and psychopathies,[1] they may appear to be more widely-spread than formerly; but this is perhaps because they have been more carefully studied. The increase in their number might be explained by the sympathy—at least the relative sympathy—which such cases inspire.

The existence of sexual inversion as it is understood in the case of man, cannot be proved in the case of animals. It can hardly be doubted that the different conditions of selection in man and in animals can explain this difference between them, since in the matter of acquired sexual perversions animals are not behindhand as compared with men.

Most sexual perversions may be developed by education, imitation, imagination, a local irritation, or a trouble of nutrition. It may be thought in the first instance that

[1] Ch. Féré. *Civilisation et névropathie*, (*Revue philosophique*, 1896, vol. LXI., p. 400.)

when the evil is dependent on psychical causes, it may be advantageously coped with, by influencing the conditions of environment, the imagination and the will. Nevertheless, if one studies the works of the most authoritative writers who have used suggestion, the reality of their success seems open to doubt. Hypnosis, even when "forced," seems to be generally ineffectual.[1] At the same time, the cure of acquired perversions cannot be absolutely denied; but the perversions that are cured have, as a rule, developed, resulting from organic conditions that can be effectively influenced, or they follow the favourable evolution of a morbid state. The fact of these cures may enable one to understand the mechanism of perversion and the possibility of the cure of acquired perversions whatever they may be.

Besides acquired perversions which may develop at any age, according to circumstances, there are other perversions whose first manifestations appear at the period of the awakening of the genital function, and often even before that. I allude to what are called congenital perversions.

This anomaly, provided it does not destroy sexual function, may, like daltonism, nyctalopia, or any other functional anomaly, be hereditarily transmitted, either in the same degree, or in a stronger degree. In some cases it appears in several persons of the same generation, although it may be impossible to trace it back to a common ancestor who was tainted even in a slight degree. The analogy of such families with teratological families is striking.

The importance of the hereditary or family character

[1] L. Schwartz. *Contribution à l'étude de l'inversion sexuelle*, thèse Montpellier, 1896, p. 34.

of sexual inversion prompts me to reproduce here some remarks I have already published elsewhere.[1]

Sexual inversion, the sensual, sentimental, or intellectual attraction for a person of the same sex, is considered by most doctors to be a sign of degenerescence. Krafft-Ebing states that this instinctive anomaly is connected with the evolution of the genital organs, which are in truth bi-sexual up to the third month of intra-uterine life. He thinks that at the beginning of evolution the cerebro-spinal centres must also be bi-sexual. When the genital specialisation has been already accomplished, the cerebral specialisation is still latent. One can understand that the specialisation which is slower in being realised runs more risk of being troubled, and that thus, in spite of an ordinary genital specialisation, the cerebral specialisation is defective, in the direction of perversion or inversion. It is a fact that some persons who suffer from instinctive inversion of the genital sense do not present any pronounced somatic anomaly, and in particular, no malformation of the internal or external genital organs.

Several writers, and Max Dessoir in particular, regard sexual indecision as normal during the first years of puberty; and it may be inferred therefrom that inversion is an arrest of development (Ellis) to which school-environment is favourable. All the same, the anomaly is far from always coinciding with a retarded evolution; it is often combined with remarkable precocity.[2]

According to Havelock Ellis, the invert is characterised by a predisposing congenital anomaly, or a complexus of

[1] *La descendance d'un inverti, contribution à l'hygiène de l'inversion sexuelle*, (*Revue générale de clinique et de thérapeutique, journal des practiciens*, 1896, no. 36, p. 561.)—*Contrib. à l'ét. de la descendance des invertis*, (*Arch. de neurologie*, 1898, no. 28.)

[2] G. Pélofi. *De la précocité et des perversions des instincts sexuels chez les enfants*, thèse de Bordeaux, 1897.

small anomalies, which make sexual attraction for the opposite sex difficult or impossible to him, whilst on the contrary making attraction for his own sex easy. This anomaly may appear spontaneously, or may be brought into operation by accidental circumstances.[1] This idea does not fundamentally differ from that of Krafft-Ebing and the writers who maintain that inversion is a sign of degeneracy. Sexual inversion is often associated with a neuropathic temperament, as Ellis freely admits. It may also be associated with anomalies of the sexual characters.

The existence of inverts who are normal from a morphological standpoint, may at first sight justify the opinion of the dissentients who maintain that inverts may be neither degenerates, nor criminals, nor sick people. Raffalovich,[2] who defends the intellectual and moral integrity of the superior inverts, rightly makes distinctions among the inverts or uranists. There are chaste and sober men as well as sensual and vicious men among them. There are several classes of male uranists. Some seek after a man for his virile qualities, either from the psychic or from the sensual standpoint, or from both standpoints at the same time; others look in another man for a sensibility more delicate than that of man or of woman; others again love males, as normal men love females. These are hardly the subjects doctors have had in view in their descriptions. They have especially devoted their attention to inverts whose loves are like the loves of women, who imitate women in their tastes and in their manners as well as their attitude in the sexual act when they desire it. The same distinctions might be drawn in the case of women, whose sexual inversions are much less known.

[1] Havelock Ellis. *Studies in the Psychology of Sex*, 1897, vol. I., p. 140.

[2] M. A. Raffalovich. *Uranisme et unisexualité. Etudes sur les différentes manifestations de l'instinct sexuel*, 1896.

Whatever the form of sexual inversion, if it is congenital it resists all treatment. If the invert succeeds in conquering his repugnance for the opposite sex through the influence of suggestion, or a tonic and stimulating treatment, the result obtained represents perversion of the invert rather than cure of the inversion. We may, therefore, doubt the utility of the treatment and even the legitimacy of the attempt.

The invert who is not the slave of his sexual instinct, who is chaste, either by temperament, or because he is sufficiently master of himself not to break a law which he knows to be a natural law, is inoffensive from the social point of view. If he is able to divert into useful work the energy of a tendency which he recognises to be morbid or beyond the pale of natural law, he may not only be an inoffensive, but also a useful, man. On the other hand, the invert who obeys his impulses necessarily becomes a corruptive agent.

Instinct can only be combated by long habit. Resistance to contrary sexual instincts has more chance of developing if attempts to divert the energy into other channels are made at an early age. Raffalovich, therefore, is right in drawing attention to the importance of studying the sexual instinct in children.

The training of inverts with a view to chastity is at the root of their education. Attempts to reform the sexual instinct can only end in making a debauchee or an unhappy husband of the invert, whilst, on the other hand, he may reach the noblest ends by practising chastity. He has to learn that society is not served solely by the procreation of children. Many of the men who have been most useful to humanity have lived in celibacy and chastity. It has been said that the nature of genius is that of a celibate.[1]

[1] P. Garnier. *Célibat et célibataires*, 1887, p. 72.

But this kind of education can only succeed with individuals of moderate tendencies to inversion. With inverts of violent impulses it is certain to fail, and the doctors who try to change an invert into a frequenter of girls who have nothing left in them to be corrupted, and seldom procreate, in order to prevent him from corrupting innocent boys, work on the whole for the lesser of two evils.

Besides, it must not be imagined that all inverts are resigned to their lot. It is clear that they are unable to experience normal sensations and feelings; but they are distressed by it. They suffer at being different from the others, and at being unable to occupy the same place in the social scheme. It is to the interests of the abnormal person and of his *entourage* to leave him an illusion, a faint hope.

But although it is often impossible to train the invert to chastity, and although he is often impelled to an act of inversion, for want of anything better, because he is unable to pursue a loftier purpose, or uplift his mind to ethereal, starry heights, it is none the less certain that training with a view to chastity must be the ideal both of the doctor and the educator. And the fundamental reason for it is that the invert, however superior he may be, is always a degenerate. Perversion of sexual instinct is a principal character of degenerescence, because its necessary consequence is the dissolution of heredity. M. Raffalovich, who maintains the existence of inversion without degenerescence, uses an argument which gives the measure of his criticism: "But uni-sexuality does not hinder the preservation of the race, because it has existed at all times, in all countries of the world." Whatever this writer may say, there is an absolute distinction between hetero-sexual and homo-sexual

men, at any rate so far as the chances of reproduction are concerned. Though the race continues, inverts scarcely contribute to this end.

If it could be proved by facts that the superior invert is not a degenerate, and that he can procreate children who retake their place in the ranks of normal creatures, whilst inheriting his good qualities, then it would be going on the wrong tack to train the invert to chastity. But M. Raffalovich, who is, by the way, sparing of original documents, gives no such proofs of the absence of degeneracy.

The absence of morphological stigmata does not exclude degeneration. Darwin justly remarked that the sexual function is the most delicate of all; and it may be asserted that it may be vitiated quite independently of the other functions, and that, in especial, its alteration may not be revealed by outward malformations.

Even if we admit that sexual inversion is as common as it is said to be among remarkable men, it cannot be inferred therefrom that inversion is a normal phenomenon; there is in their case a coincidence of two anomalies.

Sexual function implies the setting in motion of two elements of different sex. When one of the elements fails in the union, the function is not exercised; there is an abolition rather than anomaly of function. The name of sexual perversions is improperly given to perversions of the desire for the pleasure which is produced by excitation of the genital organs, and is connected with sexual function. Such are perversions of venereal appetite. Perversions of sexual desire, when they are not the outward signs of congenital dissolution of sexuality, become the agents of an acquired dissolution. Pederasty is not a perverted sexual function; it is not a sexual

function at all; it is a perversion of sexual appetite. What is called contrary sexual instinct is, in fact, the negation of sexual instinct. The expression, homosexuality, which is applied to it, is as false as the general notion regarding the phenomenon, and is also illogical.

The degeneration of the invert, who is able to procreate, may objectify itself in the defects of his offspring.

Observation XXIV.

Sexual inversion; degenerative children.—I have attended for ten years an epileptic young man who is now 18, and has had no convulsive attack for four years. But he is still subject to fits of violent excitement in various forms. He is also nearly imbecile, (1896).

This young man is the eldest son in the family. Two brothers, who are respectively two and four years younger, are altogether idiots. A sister, who was born two years later, died of convulsions at the age of six months. The mother died of puerperal disease, while giving birth to this daughter; she was strong and healthy, and had never had neuropathic troubles; she has two sisters who have, each of them, children as normal as themselves. The father is a man remarkable both from the morphological and from the functional standpoint; he is a man of superior intelligence. No neuropathic disease has been known in his family. He has only one brother, a year older than himself, who is 47, and has had a brilliant career; he is a bachelor. This brother has no physical taint, but there are no data as to his genital functions. During the period they had their children, neither father nor mother had any infectious disease, to their knowledge, nor any intoxication that attracted attention, nor were they the victims of any accident; nor had they any anxieties worth recording that could explain the degeneration of their children.

Light was thrown on the pathogeny of the case a few months ago. Our subject had become for some time singularly attentive to his younger brother. He was several times caught touching him in places which left no doubt as to his intention. Finally, in an excess of strong excitement, he made an attempt at pederasty. This boy showed a marked dislike for girls; but he would not take anyone into his confidence. The father was greatly agitated, and, when he came to ask my advice as to the precautions to be taken, he was induced to

tell me things which up till then there had been no reason to confide to me.

From the age of 6 he was fond of looking at men, especially men who had well-marked accessory sexual characters, having beards and strong voices. Later on, he sought opportunities to see men naked, and his first genital excitations then occurred. When puberty came, his tastes grew stronger. He used to look for companions older than himself who appeared to be the most developed. In his erotic dreams he used to see boys. Afterwards, too, during long periods of continence, he never had lascivious dreams in which women appeared at all. His dreams were concerned with touchings and kisses, but never with sexual relations. He indulged in masturbation, but never with other boys. He felt impelled to seek contacts; but a kind of insuperable terror restrained him. He was sixteen before he knew that he differed from his companions. He told his Father Confessor, who reassured him and encouraged him to be chaste. When left to his own devices, he was still subject to the same desires. The desire of touching troubled him less than when he was at school, but he still had the same feelings both in dreams and in his waking state.

He knew, from certain books he had read, that he was in a morbid state and that medical science might be of some help to him. But he revolted at revealing what he himself regarded as a disease. He had given up masturbating; he felt strong enough to be chaste; and he wanted to work. So he kept his secret. His family advised him to marry, which would strengthen and better his position. He consulted a doctor, who advised him to practise copulation, and told him that he would thus get a liking for it. Hydrotherapy and a stimulating diet were prescribed him.

But his religious ideas, combined with an instinctive repulsion, prevented his making up his mind for a long time. However, shame at not being able to be the father of a family, nor to fulfil his social duties, and perhaps curiosity also, at last carried the day. He made several fruitless attempts. At first, disgust hindered him from completing the attempt; and afterwards, in spite of his own good will, he failed just when he was going to succeed. He felt unconquerable repugnance and ceased trying. It was more than six months before he had complete connection. Those he had later were to him a painful task. He thought that when wedded most of the reasons he imagined for his repugnance would no longer exist. So he married. But his wife was an object of repulsion to him which he could only hide by tremendous effort; the caresses he bestowed on her, as in

duty bound, cost him unspeakable struggles and disgusts; complete relations occurred very seldom, scarcely more of them than were necessary to give birth to the children he bewails. His homo-sexual propensities manifested themselves in several cases when he had to do with men whose appearance corresponded to his preferences; but he never allowed himself to show it. Since he has been a widower, he has always resisted his desires; and he has no doubt that he would have been able to control himself in the same way before his marriage, if he had not been encouraged to overcome his instinct.

This man is 46, and has all the attributes of manhood. He is strong, has hair on the face, and has no appreciable anomaly of intelligence or character.

The false opinion that sexual inversion is a perversion of the imagination without organic basis, and that it must be overcome by persuasion, and by all the means that stimulate to the accomplishment of the sexual act, caused this man irreparable evils in connection with his children's infirmities. He manages an industrial concern in which he has shown great intelligence and great power of application. He occupies himself actively with applied sociology and works of charity. His present life is a proof that he was easily able to live in chastity and to content himself with intellectual satisfactions; and it must be admitted that he has good cause for blaming his advisers.

The following case has the closest analogy with the preceding. The subject is a woman, a fact which is not without interest, since sexual inversion in women has not been much written about. However, Havelock Ellis has been able to collect some instances, and the rarity of such cases, which the poverty of medical literature seems to indicate, may possibly be more apparent than real. The more retired life of women lends itself better to concealment. In their case, too, the less frequent combination of their sexual perversion with ordinary criminality lends itself less to the formation of groups, which in the case of

men have a better chance of attracting attention by the variety of their offences.

Observation XXV.

An epileptic girl, one of whose sisters, who committed suicide, seems to have been tainted with sexual inversion, and whose mother is so tainted. —I was consulted in June, 1897, about a young girl of 24, who, since the appearance of menstruation at 13, had brief fits of wandering. They occurred at varying intervals, sometimes several times in a day, sometimes only after an interval of several months. The symptoms were, sudden pallor accompanied by a fixed look, suspension of any act begun, twitching in the left labial commissure, with unconsciousness lasting for a few seconds only. These wanderings were not followed by any obnubilation or fatigue, and did not appear to have weakened the girl's intelligence. Since last December there appeared in addition to these wanderings fits of melancholia, preceded by some hours of irritability which began suddenly. The patient complained of the sadness of life, the predominance of misfortune, and of the malevolence of all about her; death was the best thing that could happen. These fits lasted an hour or two, and then disappeared as suddenly as they had begun. The mother is the more anxious about these attacks because another of her daughters committed suicide. Except for these paroxysms, which had appeared fourteen times from December, 1896, to June, 1897, and the wanderings, the young girl enjoys perfect health. She is tall and well-made, rather pretty, and with a sympathetic expression. Up to puberty she had shown no nervous symptom; had only had a few attacks of sore throat, and the measles at 10. Her menstruation was always regular. She showed no noticeable disorder of sensibility or motility; her intelligence was normal; she appeared to be quite indifferent, sexually speaking; but she did not manifest abnormal repulsion, as her sister had. I regarded the wanderings and the melancholy fits as belonging to the epileptic series; and their disappearance, under the influence of treatment, seemed to prove the correctness of the diagnosis.

This young girl had had two elder sisters. The first died of convulsions in the sixth month. The second, who committed suicide in November, 1894, had also had convulsions several times in childhood; she was late in walking, could not speak distinctly before she was 3, and had involuntary urination at night up to 7. After that she grew up well, and menstruated at 12½ without troubles; and the menstruation was always regular and painless.

She was of average intelligence, and affectionate towards her parents. But after the age of puberty it was remarked that she showed a marked indifference to young men, whilst with young girls she was communicative and affectionate. Since the age of 16, she had been particularly intimate with a young girl of her own age, whom she met several times every day, and to whom she always found some excuse for writing at least one letter every evening. Her friend, who appeared to return her affection, wrote very seldom to her, and there was nothing in some letters of hers that were found later on to indicate an abnormal sentiment on her part. This young friend was proposed to when she was 20, and refused. The idea that her friend might possibly be married caused her deep distress, and this was followed by insomnia. Four days later, she had an attack of chorea, accompanied by a profound state of melancholy which lasted five months. Although she was forbidden to write, she did not stop writing letters; in fact, she wrote more than ever. Her friend was several times afterwards sought in marriage; but she carefully concealed the fact. In the meantime, she had herself had more proposals than one, but she rejected them with a sort of horror, and her mother therefore gave up telling her of proposals that were made later on. It will be seen that her mother did not wish to run counter to her feelings. In November, 1895, *i.e.*, four years after the incident which had provoked the attack of chorea, her friend accepted an offer of marriage made to her through her own family; and concealment was not much longer possible. After an outburst of tears which lasted several hours, the young girl assumed an attitude of resignation which seemed of good omen. She said that, as her friend was going to marry, she could no longer inspire her with any feeling but disgust, and she would never see her again. Her mother, who noticed that she could not sleep and went almost entirely without food, was uneasy; a watch was kept on her movements, especially at night. But she went out on the third day in the morning for a walk, and as she appeared calm, there was no anxiety about her. A few hours later, she was found dead in a disused well.

The mother never saw any somatic anomaly, or, in particular, any anomaly of the genital organs, or the accessory sexual organs, either in her dead or her living daughter; the hips were well-developed and the breasts were rather large. Still she has no doubt that the daughter who committed suicide had anomalies of sexual feelings. This opinion is based on certain peculiarities she observed in her daughter and which she had experienced herself.

She is 53. She belongs to a family which has always lived in the

country and consists of persons who seem to be mentally sound. Her father died at 56 of the bursting of a blood-vessel in the lungs. A maternal uncle is still alive at 72, and is healthy, but has been affected for at least twenty years by a trembling of the hands. A paternal aunt, who is also alive, has been a victim of chronic rheumatism since she was 48. Her mother died of uterine cancer at 55. She had a twin sister who died in the following year of the same disease. Another paternal uncle is in perfect health at 62. Among her collaterals she does not know of any lunatics or eccentric persons; but there are several twins in the maternal line.

She herself is one of twins. Her sister died of croup at three, as also a brother a year younger. She was well made, and grew up normally. She had nocturnal urination up till 8; but, apart from this disorder, she did not suffer from any nervous symptoms up to puberty, which took place normally at 11½, and menstruation was not afterwards disturbed apart from pregnancies. When a child she had no peculiarity that could be regarded as foreshadowing sexual anomalies; she liked playing with little girls, worked and amused herself like other girls, and felt no embarrassment or repulsion in regard to her cousins or the little boys she came in contact with. But a few months before the appearance of the first menstruation, she began to feel a painful embarrassment in the presence of boys or young men; and then came a feeling of unconquerable repulsion which she did not experience at all in the case of older men, and especially men who had reached her father's age. At about the same age, she felt impelled to bestow caresses (of a kind which had not occurred to her up till then), on several young girls, and one in particular, who in a short time was the exclusive object of her tenderness. She worked for her, wrote her long letters on any pretext, trying to get from her as a souvenir the most familiar objects, which she used to keep in sachets made for this purpose. She lavished kisses on her, without, however, indulging in sexual contact, so that she is convinced the young girl never suspected the real nature of her sentiments. She herself was not long in ignorance of them, because she used to have nocturnal emissions during dreams of sexual contact with her, or even emissions in the day-time when touching certain parts, especially of the neck and the nape of the neck. These pollutions were attended by feelings of extreme sexual pleasure, but were immediately followed by a painful feeling of vague shame, so that she was afraid of them, and, except as a result of involuntary contact, they did not occur during the caresses in which she indulged. She was 16, and this had been happening for more than four years

without her being disturbed by it. One day she overheard a conversation between some young women which opened her eyes, and she consulted her Father Confessor, who was a friend of the family. He ordered her not only to break off all relations with her friend, but he also arranged a compulsory separation. She was much distressed both at the separation and at the discovery that she was in some way different from other women. Her old friend reappeared occasionally in her dreams or her reveries; but when she met with another young girl who attracted her, she struggled against her desire, and avoided anything like a caress or a mark of intimacy. Still, it happened several times that on merely touching her hand she suddenly had an emission with a very strong sexual feeling, which was followed by a feeling of shame that made her blush violently. This reaction occurred at contact with four different persons.

The contact of men always caused her violent repulsion; and when she heard speak of the possibility of her being married she used to he painfully agitated and unable to sleep for several nights. The conversation of young women or young girls who were better informed than herself about marriage threw her into an especially wretched state of agitation. She rejected several offers of marriage which were made under the most favourable conditions. At first she refused on principle, saying she would never marry; but as this resolution of hers was badly received, she made more or less justifiable pretexts, based upon personal defects, or on more or less trifling accessory conditions. When she was 24, she had such an excellent offer that her parents strongly insisted on her accepting it. She felt that the matter would have to be settled one day, and besides she felt herself humiliated by not marrying and not becoming the mother of a family, although the idea of motherhood repelled her at least as much as the preliminary sexual acts. She took counsel of her Confessor. He advised her to marry; he said it would stop all her bad tendencies or at least make it easier for her to resist temptation with the help of her husband whom she must obey without restriction. She agreed. The betrothal and its sequel were to her a series of anguishes. The consummation of the marriage fairly terrified her, and she had to exert her utmost courage to endure the touch of her *fiancé*. But the ever present shame at not being like other women spurred her on to submit to his caresses. The first sexual relations were preceded by a fit of anguish which resulted in syncope. But the delicacy of her husband, for whom she had esteem and affection although she did not love him, triumphed at last over her physical repugnance; she grew accustomed to his

caresses and endured them as a matter of necessity, but they always produced a painful feeling in her which her sense of duty alone enabled her to support.

She had three pregnancies in succession without any other trouble than nausea, which did not last long. The *accouchements*, too, were normal and had no unpleasant sequel; but in none of the three cases was there any lacteal secretion, or any swelling of the breasts.

The organs seemed to be large, but the glands were in reality but slightly developed and fat filled their place. She certainly brought up her children very carefully, and always and in all circumstances treated them like a good mother; but she states that she never felt the joys of motherhood which she has heard talked about. The pregnancies and *accouchements* brought no change in her sexual feelings or sentiments. Her homo-sexual tendencies reappeared from time to time either in her dreams, or in consequence of contact when awake; and the same phenomena occurred as before. According to her, when she lost her child she was less affected by it than by the death of her father or mother; she is as much distressed at not being a mother like other mothers, as at being a woman not like other women. Her husband is twelv eyears older than she.[1] Sexual relations soon ceased, her coldness contributing to this result; and after 38 she had no more connection. But, although menstruation stopped two years ago, she is still liable to nocturnal or diurnal pollutions under the same conditions as before.

She regards the suicide of one of her daughters as proof of the direct heredity of her sexual anomaly, and the nervous symptoms of the two others as proof of her unfitness for procreation; she blames herself for having ill-responded to her husband's affection, in spite of all her care, and she concludes that she would have done less harm if she had not married. She asserts that she would have been able to continue resisting acts which she regards as culpable, since she never felt herself impelled to such acts.

The consciousness of sexual anomaly is very evident in this woman, just as in the case of the man in the preceding case; she suffers at not being like other women, both from the standpoint of sexual desire and that of maternal love.

M. Raffalovich asserts that it is a gross mistake to

[1] He is a man of 65, who looks younger than his age, is sober, and has had no illness since his marriage.

believe that inverts are conscious of their anomaly.[1] This belief, however, can be supported by a good number of cases of inverts who have consulted doctors. It is true that M. Raffalovich, who likes collecting scraps of information[2] from the "crime and disaster" columns of newpapers, disputes the value of medical observations. Yet, it seems to me that reason concurs with observation in making it certain that a good many inverts are conscious of their abnormality. Inverts may think that they are within their right in feeling as they do; they may even have no hesitation in demanding the right to pair according to their instinct; and they may also believe themselves superior to those who feel and think differently; but when they see what is done by people about them, they cannot believe that they resemble them; that they follow the general rule; that, in a word, they are normal, without being inverts and madmen at the same time. I have noticed inverts who were quite convinced that their way of living was quite as normal as the other; but this was not their only sign of madness.

The heredity of sexual inversion is not sufficiently established in the observations I have given. Inversion is, at the most, probable in the case of the girl who killed herself. The case of the idiot cannot serve as a proof, because sexual perversions are frequent in idiots, apart from any heredity of the kind. But it cannot be questioned that the last-mentioned inverted mother gave birth to one daughter who died of convulsions, to another neuropathic daughter who killed herself, and to a third who greatly resembles an epileptic. We may subscribe to the mother's opinion and admit that reproduction was no more

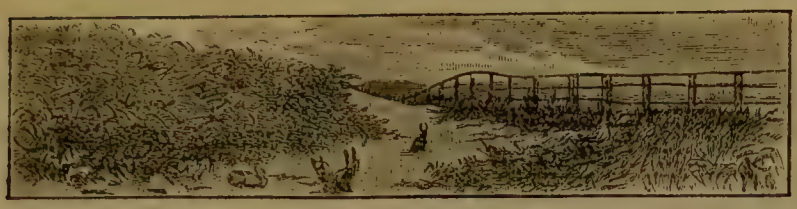
[1] *Annales de l'uniscxualité*, 1897, p. 37.
[2] *Ibid.*, p. 47, etc.

desirable for her than for the community. Her case is in concordance with the preceding one, in which an invert gives birth to four defective children.

I have, therefore, authority for persevering in the opinion I have already expressed, which is supported by several more recent observations that figure in the preceding chapter.

To sum up. Although acquired perversions may be successfully treated by means of remedies applied to the pathogenic conditions, congenital inversion is outside the sphere of action of medicine. It is no more possible to restore the sexual sense to a congenital invert than to restore the proper vision of colours to a daltonist. The attempts made to convert them into normal persons only result in a perversion; but they may be excusable in the case of impulsive subjects who are likely to become provoking agents of inversion if they are allowed to follow their instinct. As for those persons who are capable of keeping continent, a sexual initiation against their nature cannot be of any benefit to them, even momentarily. Inverts should be allowed to live unmarried for the reason that inverts are degenerates, and that when they have been successfully reformed or rather re-inverted, there is a danger of their leaving diseased descendants.

Anomalies of sexual function may undoubtedly result from family and hereditary vitiation, and the progress of the anomaly may sometimes be noticed in two successive generations. It is, therefore, of importance to keep all individuals, who exhibit these anomalies in any degree, from marrying.



CHAPTER XIII.

SEXUAL EDUCATION AND HYGIENE.

WHEN we are born, the cells of the cerebral cortex and the prolongations which establish communication between them are in course of development. This development is only completed after months and years; that is to say, association is absent in the young child, and reason and sentiment having nothing to do with his education. His education should consist mainly in the discipline of the reflexes which regulate the functions of nutrition, alimentation, and the excretions. In the last few years the discipline of suckling has been shown to be beneficial both to the mother and the child. Discipline has a similar advantage in all the child's activities. The benefit he derives from it presently leads him of his own accord to recognise the necessity of parental authority and the usefulness of obedience, to which he readily accustoms himself. It is only when discipline has established obedience as the most advantageous reaction that filial sympathy can develop in a manner suitable to the environment.

Children are not miniatures of grown-up men;[1] they differ greatly from them in the morphology and structure of most of their organs, in the rudimentary state of some organs that develop later on, and in the activity of other organs which are destined to be atrophied. They must not be treated like adults either from the physical or the psychic standpoint, and the ideas and opinions of adults should not be attributed to them. These reservations are particularly applicable as regards the sexual instinct. Every instinct gains strength by the gratification thereof. As long as sexual instinct lies fallow, a state of ignorance should be fostered and prolonged as long as possible. But as it has been remarked,[2] ignorance is at once strength and weakness. It is not always the negation of activity—far from it. The ignorant person, who trusts to his own opinions, has no scruples as to their value or influence, does not fear to carry them out, and finds no hindrance to the satisfaction of his desires. Ignorance is the soil which is most favourable to the development of vice; innocence only becomes salutary when accompanied by strict vigilance. It is not astonishing to hear people deplore the want of education relating to sexual function; it may indeed be said that at the present time a child can only learn anything about it if he is a witness of vice. The parents, who are often ignorant themselves, leave it to their children's companions to instruct them; and in such matters it is the most perverted of the children who are most likely to speak and to act. Children are sent without any warning to schools where they are taught bad habits by sharing them, by improper conversation, and

[1] Nathan Oppenheim. *The Development of the Child*, 1898, ch. 2 and 3.

[2] Gérard Varet. *L'ignorance et l'irréflexion*, an essay in objective psychology, Paris, 1899.

improper books; and the conclusions they come to as the result of their collective discoveries are perforce mistaken and hurtful. If they had correct ideas of things, they would be filled with horror at impurity, and its consequences for themselves; for those with whom they will have to associate, and for their descendants.

Most of the moralists and educationalists preserve what they think is a wise silence on this matter. Joubert would free both family and educationalists from all obligation in this respect. He says: "Neither fathers nor mothers should appear to concern themselves with the animal life of young persons. Let this unclean and serious subject be dealt with by the Confessor, who alone is able to treat it without polluting either the pupil or himself, because God intervenes and places Himself between them."[1] It is also Joubert in whose opinion "it is not well to utter every truth, because when uttered by itself alone it may lead to error and false consequences. But it would be well to utter all truths, if they were uttered together, and if it were possible to urge them all equally at the same moment."[2] It seems to me that in the matter of sexual hygiene such a mass of truths may be gathered together that it would appear to be well, even in the judgment of enemies of isolated truths, to utter them.

There may be some fear as to the effects of premature education on subjects predisposed to morbid excitability by defective heredity or congenital debility. But it must be borne in mind that whilst there may be dangers in premature education, premature surprises are quite as much to be feared.

[1] J. Joubert. *Pensées*, 9e éd., titre XXII.
[2] *Ibid*, titres XI. and XVIII.

When Lasègue, fifteen years ago,[1] gave the name of *cérébraux* to persons who show eccentricities of character, or what he called *le délire par accès* in consequence of some cephalic traumatism, it was believed that he had discovered some new facts; but he had in reality only discovered a name. The relation between sexual perversions and cerebral traumatisms was well known to alienists. Pritchard,[2] amongst others, had recorded it in a very detailed fashion, and he had even stated that the families of such perverts were quite aware of it. This connection has been a popular idea in France for a long time, and it is inscribed in the language.

The verb *toquer* is an old form of *toucher*, and is, like *toucher*, synonymous with wounding, offending, and striking, both in the proper and in the figurative sense of the words. It is applied also to particular *traumatisms* of the head, *e.g.*, rams and kids are said to *se toquer*. Popular science is illustrated in yet another metaphorical formula. Thus the expression, "il a reçu un coup de marteau sur la tête," may mean that a person is "touched" in the brain or *toqué*, or that, under certain conditions of moral shock, he has had a mental upset that might have changed his cerebral functioning; that, in fact, he was struck. From the standpoint of the history of psychiatry, the *toqués* are the legitimate ancestors of the *cérébraux;* from the standpoint of etiology and clinic, they are their brothers.

The meaning of the word *toqués* is wider than that assigned by Lasègue to *cérébraux*, since it includes victims of moral shock as the vulgar language expressly affirms, *e.g.*, one may be *toqué* by an idea, a feeling, or a person.

[1] Lasègue. *Les cérébraux*, (*Arch. gén. de médecine*, 1880.)—*Etudes médicales*, 1884, vol. I., p. 567.

[2] Pritchard. *On the different Forms of Insanity in relation to Jurisprudence*, 1842, p. 61.

It is, therefore, quite a current notion that moral as well as physical shocks may produce mental disorders which differ from habitual, delirious, incoherent, violent madness, and are characteristic of the *toqués* and *cérébraux*.

In the course of my history[1] of the *rôle* played by the emotions in the etiology of mental troubles, I have already dwelt upon the important part they take in the causation of madness and morbid emotivities; and I have already laid stress upon the particularly active influence they may have on children, who, as a result of a single emotion, may throughout their lives be subject to a permanent morbid emotivity. I now wish to draw attention to some cases of a special kind.

The little girls who appear in cases of criminal assault are often to some extent predisposed to these accidents by special hereditary or congenital conditions, which are revealed in their physiognomy and their manner by a precocity which, by its contrast with the general development, seems to have a particular attraction for the debauchees who happen to meet them. But apart from this category of doomed victims, who often enough hardly complain of an accident which has only hastened the growth of vice in them if they are not forced to it by circumstances, there are others who are surprised when in the absolute placidity of innocence; and in their case it does not require an assault, but a mere touch, or the sight of something unforeseen, occasions a traumatism which overthrows once and for all their intellectual and moral being.[2]

[1] Ch. Féré. *La pathologie des émotions*, 1892, pp. 226, 286, 325, 421, and 424.

[2] Ch. Féré. *Contrib. à l'histoire du choc moral chez les enfants*, (*Bull. de la Soc. de méd. mentale de Belgique*, 1894, p. 333.)

Observation XXVI.

Madame B. is 35. She has been married for fourteen years. No neuropathic antecedent is noted in her family. Her father and mother, like her three brothers, are in good health. She has had two children: a boy of 13, and a girl of 11. The little girl had St. Vitus's dance two years ago, in consequence of a fright. The boy never had any marked nervous disorders, but his father blames him for morbid timidity.

Madame B. was born at the proper time, well-made, and never had any nervous trouble in childhood; was clean early, walked and spoke at the usual time; had menstruation at 13, and has since then always menstruated regularly. From the age of 15, she had periods of depression which reappeared as the result of emotion, fatigue, indisposition, etc., and about which her husband only got an explanation a few years ago. He noticed that during these periods of gloom, she seemed to have a feeling of fear for him. He asked her about it, and after much circumlocution she told him as follows:—When she was scarcely 3, she was one day left to the care of a gardener, an old man, whom all the family trusted in. After caressing her as he was in the habit of doing, he took her hand and put it in his trousers. Although she did not understand what it all meant, she was frightened to death and ran away shrieking. However, she very soon quieted down, and believes herself she forgot what happened. Yet, from that time, she had an unconscious repulsion to be left alone with a man, not excepting her father. She believes that, up to the time of puberty, she never recalled the scene to mind. At this period, in consequence of a disappointment at a distribution of prizes, it occurred to her that she would never be good for anything like the others, and she remembered for the first time the gardener's assault on her. The idea immediately followed that she was not pure and that she ought not to marry. These gloomy ideas haunted her for some days; and then they completely disappeared.

But thenceforth, whenever she suffered from a painful emotion, digestive disorder, any kind of indisposition, or fatigue, the same train of ideas of unworthiness recurred, accompanied by want of appetite, insomnia, coldness of the extremities, in fact, by troubles of general depression which were more or less intense and lasting. These symptoms sometimes lasted a fortnight, especially when the cause coincided with the menstrual period. In one of her fits of anguish she consulted her Confessor, who was wise enough to reassure her, telling her that he did not know what harm she could have done,

that the thing did not happen of her own will, and that she had better think no more about this strange incident. For some months she was calmer, and although she had several causes of anxiety and trouble, the melancholia with its attendant ideas of unworthiness did not return. She was seventeen when she made the confession. Things gradually returned to their previous state, and three years later, when her marriage was in question, the symptoms became stronger than ever. But the priest who had succeeded for a time in conquering her fear intervened again of his own accord, and managed to convince her that not only had she nothing to reproach herself for, but that she need not even make any avowal of what had happened, as it would only create scandal. During the first years after marriage, no fit of depression occurred, and the ideas of unworthiness did not even reappear in connection with her two *accouchements*. But two years later she had to pass some nights without sleep in consequence of a sore throat her son was suffering from. As the result of fatigue and anxiety, a vivid recollection of the gardener incident came back to her mind, and from that time the periods of depression became more lasting; some lasted several months. Any accidents to her children especially influence the duration and intensity of the fits. It was on one of these occasions that she made up her mind to tell the whole truth to her husband, who had for a long time questioned her in vain. The consolation he gave her and his denial of any guiltiness on her part quieted her again for eighteen months. But the melancholia has since recurred, and although she feels consoled by her husband's words, Madame B. is still liable to suffer for several days from terrible depression. These attacks always occur when her physical condition is weak. Is it possible to eradicate the effects of the shock by a study of these physical conditions? Time alone can show; but the importance of the case on the psychological side is not affected by its eventual outcome.

Observation XXVII.

Mademoiselle G. is 29. Her family is arthritic; her father is gouty, and her mother suffers from rheumatoid arthritis; her maternal uncle suffers from diabetes. There are no known cases of neuropathy, psychopathy, or teratology in the family. Mademoiselle G. is an only daughter; her father was 31, and her mother 29, when she came into the world. She was born at the usual time under favourable conditions, and was well made. She grew up well, talked and spoke at the proper age, was clean early, and showed no neuropathic disorder

in her early years. She began menstruating at 12, and has always menstruated regularly and without pain.

She is a tall, fine woman, of remarkably regular features, without any known malformation except a pronounced Darwin's ear on both sides. Up to puberty she had no illness; she was between 16 and 18 when she had measles and scarlatina. But, after her second menstruation she fell into a state of melancholy depression, which is sometimes milder and sometimes stronger, but never disappears entirely. It began suddenly, and was the more striking because till then she used to be gay, lively, and remarkably intelligent.

It once happened on the third day of her menses (the last day, if we reckon it according to her subsequent menstruations), that her father, who had had a fall, had to be carried home. He only had a sprain, and she was not much affected by it, though she had once before been very deeply affected under more serious circumstances. From that time, according to her mother, she had an anxious look and she no longer smiled. She answered questions correctly and quietly, but hardly took any part in conversation of her own accord; she seemed to be as intelligent as before, but her teacher noticed that she was inattentive, and this soon had its effect. It was believed that the cause of the change was the stoppage of menstruation that took place at the time of the accident; but the subsequent menstruations scarcely went beyond the third day, and no betterment of condition resulted. There was no change in her behaviour to her relations. She was as quiet and as easy-going as before. But it was noticed that she performed her religious duties with unusual zeal, that she was more anxious to be useful, and that she sought for opportunities for giving charity to the poor, and rendering little services to persons about whom she did not seem to concern herself formerly. It was only after several months, by dint of much entreaty and many tears, that she told her mother the following:—

When she was 5 years and a few months old, she was left alone one day with a servant whom she intensely disliked and was always sorry to be with; as soon as she was alone with the servant she used to stop playing, and nothing amused her. But on that day, the servant managed by means of caresses to keep her on her lap, and then felt certain parts of the body. The child, after putting up with this touching for a moment or two, suddenly ran away, and shut herself up in a room which she only left when she heard her mother return. The distress she appeared to be in was put down to her well-known dislike of the servant, and it was the more readily forgotten as the servant found some excuse for leaving, after a few days.

The child seems to have quite forgotten this scene which did not recur to her mind for years. But when her father was brought back injured, it suddenly occurred to her that this was her punishment, that she had lent herself to a deed of infamy, that she had no longer any right to any joy, and that her error could only be redeemed by a life of abnegation and self-sacrifice.

Since then, her mother has done everything in the way of remonstrances and everything calculated to reassure her, but in vain. The best medical advice has been taken and strictly followed, but without success. The only alteration in Mademoiselle G. is that she has taken to habits of work. She is always busy with household work, needle-work, and reading historical and religious books. She is most devoted to her family and her friends; but she has no joy in anything, she is redeeming herself. She implicitly obeys her parents, is careful of her dress, and goes when necessary to places of amusement. There is but one matter in respect to which her resistance cannot be overcome, and that is marriage.

Both these cases tend to show that a moral shock, even when its immediate effects are almost null, may, after a long interval, especially at the period of puberty, be to some extent revived by a moral shock of a quite different kind, or by certain conditions of physical repression, and may cause troubles which are more or less permanent because they happen to be late in appearing.

Moral shocks in childhood may again influence mental affections which seem to be independent of them. A lady, whom I attended with Dr. Bénard, was touched improperly at about the age of 5. This assault seemed not to have left any trace and was not known, until she had an attack of puerperal insanity. The impression left by it was then the cause of several attempts at suicide on her part by poisoning and by throwing herself out of a window, the last of which succeeded. There was a very vitiated heredity in her case.

It is also feasible that epileptical manifestations can arise from the mere fact of calling up these remembrances.[1]

[1] Ch. Féré. *Note sur la réminiscence dans l'aura de l'attaque d'épilepsie*, (*Journal méd. de Bruxelles*, 1897, no. 22.)

Various conclusions may be drawn from these cases. Prognostics from moral shocks in childhood should be quite as reserved as those from traumatic shocks. In considering the responsibility for a criminal assault, it is not only the first effects that have to be considered, but also the possible future effects. The most urgent lesson is that parents should not lose sight of their children so long as they are too young to understand and to protect themselves.

As children grow up, it is undoubtedly the wiser course to forearm them by warnings at opportune times. But it is difficult to say what is and what is not an opportune moment, because of the difficulty of reaching a point of common understanding between an adult and a child in these matters.

The evolution of instinct has made the sexual function the most private of all; the education of sex should take place in the family circle. Doubtless desire only follows knowledge, but the desire for knowledge is excited by suspicions that some mystery lies hidden. It is easier to enable children by means of education to resist temptation than to suppress the causes of temptation; but care should be taken to avoid provoking temptation by inopportune advice.

Collective instruction about the sexual instinct would be necessarily deplorable, as its first effect would be to weaken to some extent the private character of the sexual function. Though it is dangerous to awaken individual curiosity[1] in these matters, it is still more dangerous to excite collective curiosity.

[1] J. B. Bouvier. *Dissertatio in sextum decalogi praeceptum et supplementum ad tractatum de matrimonio*, 15th ed., 1858, p. 72.—Debreyne. *Mechialogie*, etc., p. 198.

References to sexual function seem beside the mark when sexual instinct is not awakened. But sexual perversions often appear undoubtedly before the functions of sexuality are established, and before puberty. Children are often treated as if they had no sexual organs on the pretext that they have no sexual instinct, and that they cannot have real sexual feelings.

Children imitate deeds before they understand the meaning of words; they are more apt to be influenced by example than by precept. They should be kept from any sight that might direct their attention to a function they know nothing of. The basis of obedience, which is legitimate and bears fruit from the standpoint of evolution, is not fear; it is sympathy. Sympathy is the most irresistible force in education. A child acquires this sympathy in the calm and gentle atmosphere with which a mother's tenderness can alone surround it. Self-confidence can only be generated in such an atmosphere, in which everything is smiling and caressing. It is in their deeds that goodness and sincerity are contagious. The child who is confiding enough to hide nothing because he loves those who love him, may be kept from deviations from nature, and may be early in learning the seriousness of sexual function. The evolution of decency may serve as a fulcrum to education. A child's decency is shown by its dislike at showing its nakedness. This repugnance appears at different moments in childhood, but as a rule before the age of 7, and has not been taught. It fits in like an acquired ancestral habit, an instinct; and can be strengthened by respect. In course of time, the child will be quite as much pained by the nakedness of others as by its own; feeling sexual differences before knowing that there is such a thing as sex; and as far as this impression

reaches, it produces a defensive movement. When the infant's intelligence is developed, this tendency towards defence is easily accepted as one of the benefits of nature which teaches the child not to expose certain parts of the body, nor to seek to look at them on the frame of another; as well as to avoid contacts, words, and gestures which may call up their image.

Nowadays, in the most elementary teaching, the part played by the egg in the generation of plants and insects is taught, as well as the fact that in many species generation is followed by death; and children can, by analogy, readily understand the generation of the higher species, and take in the idea that love is not an idle sport.[1] Accidental exceptions may be used to illustrate this idea, and the existence of such exceptions, the circumstances in which they occur, and their consequences should not be ignored. The education of children of both sexes in common, calling for more urgent control, and giving rise to greater responsibility, renders the inculcation of healthy notions absolutely necessary.

The onanism which frequently appears in very young children, often produces serious disorders of general health, and it is often the starting-point of ulterior sexual troubles. The preventiou of bad habits is easier than their cure. Parents who allow such tendencies to develop commit a serious mistake. They are often the fault of nurses who try to soothe children by tickling them. Local irritations, due to length and tightness of the prepuce allowing the products of secretion to accumulate, or caused by want

[1] The literature of America is the richest in books relating to sexual education. We must be content to quote: E. H. Clarke, *Sex in Education, or a Fair Chance for the Girl*, Boston, 1873.—Mortimer A. Warren, *Almost Fourteen*, New York, 1897.—Sylvanus Stall, *What a Young Boy Ought to Know*, Philadelphia.—Burt G. Wilder, *What Young People Should Know*, Boston.

of cleanliness, may provoke reflexes which become habits by repetition. A close watch is necessary. Children may be taught that any methods of defence or reaction against local irritation are dirty or unseemly, and that they should not do when they are by themselves what they are not allowed to do before others. But when the tendencies in question have manifested themselves, we must keep a sharp eye on children who show a taste for solitude. "Want of care and order affects first the body and then the mind of man. Careful persons are free from many temptations."[1] Healthy habits, discreetly looked after, may allow of a supervision which is often efficacious. Bodily hygiene is the source of hygiene in the entire personality.

Puberty, which awakens new emotions and new ideas, often brings with it a disorder in the mental equilibrium and unhealthy curiosity. Every kind of uneasiness causes a need of excitement. Onanism is more often a symptom than a cause of uneasiness. The dangers are the greater because the sexual impressions which are stronger than all the rest may bring about associations that might perhaps pervert the sexual instinct for ever. Nocturnal emissions naturally excite curiosity; and explanations should be given of them when they appear, just as in the case of menstruation. This is the time for emphasising the point that control of the instincts is the alpha and omega of education. Tendencies to onanism should be anticipated by warnings as to its harmfulness or its dangers. According to Paget, masturbation does neither more nor less harm than coitus practised with the same frequency, and in identical conditions of general health, age, and circumstances.[2] This

[1] S. T. Dutton. *Social Phases of Education in the School and the Home*, New York, 1899, p. 32.

[2] J. Paget. *Clinical Lectures and Essays*, 1875, p. 284.

is the same as saying that masturbation is not justifiable in adolescence, and that it is dangerous because it easily becomes a habit, and that uncontrollable excesses are likely to result from it, because the subject always has the means of gratification at his disposal. The excitement should be combated by physical and mental exercise, so that the subject may sleep thoroughly at night. Remaining in bed awake[1] and lying on the back should be avoided, as well as some forms of exercise, such as horse-riding, exciting food and drink, also constipation and fulness of the bladder. The immediate harm done by onanism has perchance been exaggerated; it is far from being the same in every case, but is often connected with individual conditions.[2] The special effect of the habit is a more or less intense physical or psychic depression.[3] Even the most optimistic of doctors admit that it frequently causes neurasthenia. These states of depression play an important part in the development of nervous diseases in predisposed subjects.[4] They constitute a state of mental confusion, and are an important factor in hebeprenia. And they are not without local effects. Gross sets them down as the cause of frequent pollutions, spermatorrhœa, spermatorrhagia, and irritability of the neck of the bladder. According to Ricord, Philips, Lallemand,[5] and others,[6] they are responsible for producing strictures of the urethra.

Masturbation is also injurious to the adult. In women it produces various local symptoms according to the parts touched, (clitoris, vagina, or uterus.)

[1] M. C. Hine. *Schoolboys' Special Immorality*, 2nd ed., 1899.

[2] Deslandes. *De l'onanisme et des autres abus vénériens dans leur rapports avec la santé*, 1835, p. 54.

[3] S. H. Rowe. *The Physical Nature of Child*, 1899, pp. 130, 139.

[4] Jacobi. *On Masturbation and Hysteria in Young Children*, (*Am. Journal of Obstetrics*, 1876, VIII., p. 395, IX., p. 218.)

[5] Lallemand. *Des pertes séminales involuntaires*, I., p. 479.

[6] Gross. *A Practical Treatise on Impotence and Sterility, &c.*, 1887, p. 23.

Havelock Ellis[1] has described under the name of auto-erotism certain phenomena of spontaneous sexual emotion, which was excited without any stimulus proceeding either directly or indirectly from another person. This aboriginal emotion generally manifests itself by masturbation. Ellis admits that auto-erotic phenomena are abnormal because they are not in unison with the purpose of Nature; but says that in the absence of natural means of gratification they are inevitable, and must necessarily be indulged in. This manner of looking at auto-erotism which leads to the regarding of masturbation as normal can, it appears to me, only apply to animals which cannot control their reflex actions and their instincts. But it does not apply to man. Man has only arrived at his present development because he has adapted his reactions to the necessities of the environment. *Vitium hominis natura pecoris*, said Saint Augustine: what is vice in man is nature in animal. The man who is unable to resist an instinct which is injurious both to the individual and to the species, shows that he has not profited by the experience of the species. The frequency of a practice and its relative harmlessness do not prove its legitimacy. We, who do not divorce utility from ethics, and do not believe that masturbation can be counselled as a measure of health, must regard the phenomena of auto-erotism as phenomena of dissolution.

Vice is not cured by vice. The remedy for masturbation is abstinence, and not prostitution or adultery. Paget says that he would no more dream of advising illicit connection than of advising theft or lying. Ribbing also will have nothing to do with advising it. Nocturnal pollutions are, for a continent person, a safeguard against moral and

[1] Havelock Ellis. *Studies in the Psychology of Sex*, vol. II.

mental sexual disturbance; and they may increase in frequency in the case of persons who take little exercise, sleep a great deal, have a too abundant diet, who indulge in coffee, tobacco, or alcohol, and are given to lustful reveries or reading erotic books.

It should not be forgotten that habit has a great influence on individual character and power of self-control. Individuals should develop a love of activity, of truth, and of compassion. Vice does not enter a busy mind; idleness, on the other hand, lowers morality. The habit of giving young people more leisure and freedom makes them the more incapable of self-control. Leisure can only benefit those who have their mental and moral development at heart; in other cases, it is more likely than otherwise to cause harm. Young people should, if possible, be kept away from temptation till they are old enough to understand the nature of sexual delinquencies; but only those can be taught to resist temptation who are not in the habit of dissembling and of sacrificing everything to their self-gratification, and are not without pity for those who may have to suffer thereby. It cannot be denied that many persons may live in the midst of perversion without being contaminated. They are a proof that sexual morality is subordinate to morality in general.

Modern, and especially the Scandinavian, literature has endeavoured to excite interest in certain characters endowed with abnormal sexual precocity. But no arguments are forthcoming of the kind that would be necessary if we were to accept these exceptions as bases for hygienic measures relating to the satisfaction of sexual instincts in young people. If it is stated that young persons who are abstinent are suffering from physical or psychic anomalies, and that the majority of individuals who are in good

health act otherwise, this merely proves a defective education in the latter; but it does not prove that they are acting for the best either in regard to their personal or their social interests. Early marriages under twenty, even in the case of the man, result in a larger rate of mortality.

At maturity, the sexual need often shows itself in other ways than by the romantic and voluptuous desires of adolescence. What is often then needed is a companion who is in harmony with the man in feelings and in intelligence; and Acton remarks that cases are not uncommon in which women display the desire of being a mother or of satisfying their husband, quite apart from any sexual desire. Others seek in conjugal love not so much sexual satisfaction as the proof of their husband's love. It is not necessary to cite exceptional cases in order to prove that well-being and happiness are not subordinated to sexual gratification.

The continence which is often confounded with chastity nevertheless differs from it. Chastity is the result of a natural inclination to avoid abuses and illicit pleasures; it is not unpleasant in any way, and may exist in marriage. Continence (from *continere*, to restrain), on the other hand, implies an effort and a victory. Doctors have sometimes defended,[1] sometimes carped[2] at, the idea of continence. Some have considered it as a physiological phenomenon;[3] others have blamed it for the most various evils,[4] and for many forms of neuropathy and psychosis in particular. This opinion is chiefly founded on the relative

[1] Barbey. *Consid. médicales et philosophiques sur la continence*, th. 1832, no. 151.

[2] Quesnel. *Rech. relatives à l'influence de la continence sur l'économie animale*, th. 1817, no. 201.

[3] J. E. Dufieux. *Nature et virginité, consid. physiologiques sur le célibat religieux*, 1854.

[4] De Montègre. Art, "Continence," *Dict. des sc. méd.*, VI., 1813, p. 104.

frequency of madness among bachelors. The *curé* whom Buffon stated to have become mad through continence was probably a person troubled by "scruples," who persisted in struggling against the angels of darkness by means of insomnia, and by refusing the help of Nature. In fact, as Verga has well shown, the influence of celibacy (which in spite of Scaliger's derivation from κοίτην λείπω, I abandon the bed, must not be confounded with continence)[1] on madness is more apparent than real. Celibacy is more often the consequence than the cause of anomaly; it is a less important factor in the mental alienations of celibates than marriage is in the alienations of married people who are subject to a number of cares that celibates avoid. The same may be said of the other injuries attributed by Bertillon to celibacy. In the discussion that took place at the meeting of the Lyons Medical Society *à propos* of Dufieux's[2] book which was an apology for religious celibacy, his opponents could not bring forward any valid objection to his denial of the maladies that were attributed to continence. Mantegazza, who is not a conspicuous apostle of continence, does not nevertheless connect it with any ill consequence.[3] Physiologists, on the other hand, have found advantages on the side of celibacy. Harvey and Haller were both aware of its good effects on the longevity of birds, and modern physiology does not contradict them in this point.[4] Continence produces a

[1] Heullard d'Arcy. *Le célibat et le mariage étudiés au point de vue de la morale, de l'hygiène et du ralentissement dans l'accroissement de la population*, (*l'Abeille médicale*, 1867, pp. 317, 329, 346, 353.)

[2] Perrin, Diday, Devay, Brachet, Bonnet, etc., (*Annales de la soc. de méd. de Lyon*, 1855, III., p. 171.)

[3] P. Mantegazza. *L'hygiène de l'amour*, p. 232.

[4] E. Ray Lankester. *On Comparative Longevity in Man and the Lower Animals*, London, 1870, p. 85.

reserve of strength. Sexual economy favours longevity and the divers forms of intellectual activity.

Among continent geniuses, Newton, Pascal, Leibniz, Kant, and Beethoven have often been quoted. Nor does continence exclude military prowess; thus, Scipio Africanus and Bayard have been numbered among the abstinent. But after all reservations have been made concerning these historical examples, it is not necessary to imitate Devay, and to bring forward the whole Catholic priesthood as proof that continence is compatible with health, and that it is generally favourable both to psychic and to physical activity. People who accuse continence of causing all the ills of woman cannot do better than preach marriage as the panacea.[1] It is perhaps, however, of some importance to the husband who is to act as the panacea not to forget that impulsive obedience to bodily wants is the negation of intellectual and moral adaptations.

Continence has been charged with reducing venereal desires and the activity of the sexual organs to their minimum, and even with inducing atrophy of the organs. Galen relates that singers and athletes who abstained had their genitals withered like those of old men. But it has been pointed out that this remark does not agree with well-observed facts. Somatic continence can only be injurious if it coincides with psychic excitation. The impotence is not the result of abstinence, but very often of abuse. Hammond has shown that the impotence of the Majerados of New Mexico, and also perhaps that of the Scythians, should be attributed chiefly to the practice of onanism.[2]

[1] J. J. Virey. *De la femme sous les rapports physiologique, moral et littéraire*, 2nd ed., 1825, pp. 118 and 127.

[2] Hammond. *The Disease of the Scythians (morbus feminarum) and Other Analogous Conditions*, (*Amer. Journ. of Neur. and Psych.*, 1882, p. 339.)

Most impotents attribute their defect to sexual excesses and onanism, and in the treatises on impotence there is scarcely a case in which continence is the sole cause. It is only in predisposed persons that abstinence, coinciding with a psychic excitation of sexual origin, can provoke neurasthenic states and subsequently impotence.

There is absolutely no necessity for advising a visit to a bawdy-house in order to prevent impotence or for any other so-called hygienic object whatever. There is no reason for giving boys advice which one does not give girls.[1] Boys prefer vice to the reputation of being effeminate, but it is excesses and not abstinence that cause effemination. Those who encourage boys to sow their wild oats should at least warn them as to the risks they are running. If the opinion of the environment, operating from childhood even during the period that precedes memory, serves as the foundation for the idea of duty, it can be understood that the idea of the duty of chastity may be very vague. Everything in French literature, newspapers, theatres, and streets combines to exalt the freedom of sexual instinct and cause excesses. It is the duty of the Académie Française to encourage virtue by bestowing rewards on it; yet one of its members uses the privilege of his membership in order to attract a hoodwinked public to a spectacle which is the negation of all virtue. He furnishes an argument for the philosophers who maintain that general morality follows the evolution of sexual morality. "To talk of love is to perform the act of love," says Balzac;[2] do not let us forget that discretion is a sign of its evolution.[3]

[1] M. Reilhac. *De la régulation de la menstruation par le mariage et la grossesse*, th. 1899.

[2] H. de Balzac. *Physiologie du mariage*, med. XIX.

[3] "Any individual or national degradation is at once betrayed by a strictly proportionate degradation of speech." (J. de Maistre. *Les Soirées de Saint-Pétersbourg*, II.)

The notion of chastity is not always cherished in family life. Instances of mothers might be quoted who look after the chastity of their daughters with jealous and anxious care, but who do not hesitate to declare that they would not give them to a man who was not sufficiently "knowing." It is needless to say that such a *mater-familias* does nothing to prevent her sons "seeing life." This *fin de race* fashion of understanding the sexual function in some way justifies the religions which have declared it to be impure.

Religious support is not needed in order to show the moral merits of chastity in general, and in particular of chastity apart from marriage. It is sufficient to consider solely its utilitarian morality. Morality, which varies so much according to the conditions of social life, is only utility in the *milieu;* and from this point of view, which would be wrongly described as egoistic, it may be said without hesitation that want of chastity is immoral.

No one disputes that venereal excesses are as hurtful to the moral as to the physical health. Neither legal nor religious marriages hinder excesses from having their natural effects; and chastity is obligatory on married people. Attempts have often been made to fix rules as regards the frequency of conjugal relations. According to Ribbing, the test is that on the day after connection the spouses should both be "fit," in good condition, and alert both in body and mind, if possible, more so than after ordinary nights. These conditions occasion a periodic chastity, and if it is borne in mind that the family is the absolute aim of individual existence (Starcke), it will be understood that chastity is necessitated by pregnancy and suckling. Infractions of the rule admit of natural sanctions.

As for the extra-matrimonial exercise of sexual functions, it cannot be denied that they are dangerous under present conditions; and it is not only an individual, but also a social, danger. It is an opinion resulting from the scientific study of facts. But it existed before scientific study. In morality as in art, practice goes before theory. Hesiod recommends chastity and condemns sexual relations outside marriage.

Onanism is a danger, even if we admit that the moderate practice of it is no more harmful than copulation practised under the most healthy conditions; and it is dangerous because it can easily be practised and practice soon becomes abuse. Everyone will admit that it is not likely to elevate the feelings, and that immoderation in this form especially points to inability to struggle against instinct, and shows a weakness of character which it tends to weaken yet more.

All doctors know that extra-matrimonial sexual connection is the most fruitful cause of private and social evils.

The origin of feminine prostitution may lie in organic, physiological, or moral distress. Some groups of prostitutes are more abnormal than the criminals who are compared with them. Still, it is man who is the seducer, because of his aggressive *rôle* in love. So long as the seducer has no responsibility, there is no chance of diminishing the harm done by seduction. The seduced girl, after being deserted, is disqualified from the matrimonial standpoint; it is more difficult for her to stop on the path she has entered than not to enter on it at all; promiscuous copulation awaits her. Now, promiscuity can only be exercised at the woman's expense. And the seduced woman does not merely run all the risks of promiscuity and prostitution. If she becomes the mother

of an illegitimate and abandoned child, she will have to support it, at least unless she kills it before or after birth. If the child lives, they will lead a wretched life together, and its health as well as its morals will one day be in danger. Scott is not wrong in concluding that in such cases her responsibility for the child's murder is not more legitimate than her responsibility for its birth. No one doubts that no man has a right to procure himself pleasures that may cause pain or unhappiness among his like. But the risks of causing such misery are forgotten when care is taken on all sides to hide them away or to treat them as negligible. The egoism of the debauchee is exercised at the expense of the most precious interests of humanity. He does not merely endanger the material interests of mother and child, but he endangers their health and life.

I shall not take the trouble to rebut the opinion of those who think that no care need be taken of an illegitimate child; as if it were not a child.[1]

Woman is less blameworthy than man for promiscuity. She suffers more from it. But man is not spared all the disadvantages. If promiscuity is a shame for a woman, it cannot be an honour for a man. It dulls his most delicate feelings, decreases his respect for women in general, and provokes excessive desires; it perverts the sexual taste and need, especially in the case of neuropaths, and favours the development of perversions in them. The custom of supplementary excitements which he finds among the girls, such as perfumes and luxurious dress, encourage a kind of fetichism. Men accustomed to promiscuity become unable to find pleasure in exclusive possession. A woman, whose husband is used to the manifold excitations of

[1] Lombroso. *Le crime, causes et remèdes*, 1899, p. 497.

promiscuity, has little chance of retaining his fidelity; and he suffers none the less from his inability to be faithful.

In promiscuity, both men and women lose part of their moral and physical value, and their offspring are more liable to illness and death.

The dangers of sexual relations, so far as fecundation is concerned, cannot be avoided without being offset by other risks. Those who believed with F. A. Pouchet,[1] Raciborsky,[2] and Courty[3] that fecundation can only take place during the eight or twelve days that follow menstruation, were wrong. There are millions of spermatozoa in the seminal liquid, and they can move in such a way that they are able to penetrate the interior of a woman's genitals, even without intromission of the male organ (there is proof of it in the preservation of a maidenhead which was hardly perforated at the time of *accouchement*), and are able to live there for eight or ten days and probably more. It may be positively asserted that there is no time which is favourable to barren connection, and sacrifices consisting of libations on the threshold of the temple do not ensure safety. That is to say, *coitus interruptus* (withdrawal), does not guarantee sterility; and the derivation is at least as restrictive of the sexual instinct as abstinence; it is much more akin to sexual perversion than is avoidance, and it is much more prejudicial to health. The repeated exercise of such control, which requires a considerable effort, may give rise to various nervous symptoms among predisposed subjects and to neurasthenia, even among healthy subjects. The

[1] F. A. Pouchet. *Théorie positive de l'ovulation spontanée et de la fécundation*, 1849, p. 274.

[2] Raciborsky. *Traité de la menstruation*, 1868.

[3] Courty. *De l'œuf et de son développement dans l'espèce humaine*, p. 81.

habit "d'épier le mascaret,"[1] and of adjourning the orgasm at pleasure tends to prolong copulation, or to divide it into several acts. Such devices often lead to an involuntary delay of the normal reactions and even to impotence. In other cases they cause habitual irritability, the *disgenesia anticipans* of Mantegazza, together with a premature *ante portam*. This irritability often occurs simultaneously with frequent nocturnal emissions, which have indeed been assigned as the cause of mental disorders;[2] but which of themselves are proof of the existence of a neuropathic state. It is not the man alone who suffers from these abnormally prolonged and interrupted excitements. The woman suffers both from the traumatism and the specific excitement, and is liable to the most varied local affections as well as very serious neuropathic troubles which may render sexual approaches impossible. Vaginismus has been known to present an insuperable barrier to the temporiser. Gold-beaters' skin, too, has been known to break; sponges are not immovable; nor are enemas always trustworthy. It is a waste of words to say that even the religious ceremony of marriage does not secure people from diseases resulting from sexual reservations and the excesses to which they often lead.

In fact, there is no means of sexual reservation by which risk can be avoided: there is no certain way of preventing fecundation; and when fecundation takes place, there is no remedy for it that is not a crime. The offspring is alive and able to live from the moment of fecundation; to kill it is murder. Abortion has become exceedingly common in the most civilised democracies, where married

[1] Brantôme. "To watch for the rising tide," (*Lives of Fair and Gallant Ladies*, Paris, Carrington, II., p. 512.)

[2] Lisle. *Des pertes séminales involontaires et de leur influence sur la production de la folie*, (*Arch. gén. de méd.*, 1860, vol. I., pp. 257 and 409.)

people have no repulsion for it;[1] while its frequency does not prevent it from being a crime. But luckily we hear it proclaimed that although the child endangers the life of its mother, that is no reason why she should be authorised to sacrifice that of her offspring.[2] Nor is sexual licence more justifiable for either sex because it is more general.

Prostitution is destructive of offspring; not only because fecundation is limited or because its fruits are destroyed before reaching maturity;[3] but it is also harmful because of the illnesses that are common to all forms of promiscuity. Those who live in promiscuous intercourse rarely escape the illnesses which are not only repulsive in their first manifestations, but remain dangerous to the man, the woman, and the children for a long period. It may be asserted that almost all those who live in promiscuity are infected by gonorrhœa, syphilis, or both.

There can be no guarantee of safety in promiscuous intercourse. Sanitary supervision is absolutely insufficient in this respect. The inspection of houses of ill-fame is quite illusory; the chances of infection are in no way diminished,[4] because the women of a brothel, whether they like it or not, have connection too often for the medical examination to be of use. Although any considerable lesions may be discovered by inspection, some elements of infection whether from gonorrhœa or syphilis are necessarily passed over. Even those who know least about such things are aware that syphilis is infectious for a long time, that it may be transmitted later on to

[1] Scott. *The Sexual Instinct, &c.*, p. 229.

[2] A. Pinard. *Du soi-disant fœticide thérapeutique*, (*Bulletin médical*, 1900, no. 5, p. 45.)

[3] L. Fiaux. *La prétendue stérilité involontaire chez les femmes ayant exercé la prostitution*, (*la Tribune médicale*, 1892, p. 17.)

[4] L. Fiaux. *Les maisons de tolérance, leur fermeture*, 3rd. ed., 1896.

the wife, and that the wife will transmit it to the child, who in turn will communicate it to its nurse. Hereditary syphilis spares no organs or tissue.[1] The effect of syphilis on the mortality and morbidity of children does not stop at the first generation; it is continuous, and may be said to be one of the most active factors in degeneration. Demoor rightly ranks syphilis with alcoholism among the great causes of anomalies in children.[2] It is, and not without reason, regarded as a social danger.[3] As Fournier says, this danger arises from: (1) the injury caused to the individual; (2) the collective injury inflicted on the family; (3) its consequences from the standpoint of heredity; and (4) the degeneration of species occasioned by it.

Gonorrhœa was once held to be a mild, local malady, but we know nowadays that it is a general malady,[4] whose manifestations may be at least as serious for the individual as those of syphilis. It spreads over the genital and urinary organs both in men and women. In the case of men the epididymis, bladder, kidneys, and the peritoneum even may be attacked; and in the case of women, the bladder, uterus, tubæ, and ovary. Salpingitis often causes long and painful affections which necessitate serious operations and result in sterility, without taking into account nervous and psychopathic symptoms which are often incurable. Most affections of the internal genital organs in women are caused by the gonococcus. As in the case of syphilis, the infection does not penetrate only

[1] H. Seringe. *Le testicule dans la syphilis héréditaire*, th. 1899.

[2] J. Demoor. *Les enfants anormaux et la criminelogie*, (*Rev. de l'université de Bruxelles*, April, 1899.)

[3] Fournier. *Le danger social de la syphilis*, (*le Médecine Moderne*, 1899, p. 297.)

[4] Souplet. *La blennorrhagie, maladie générale*, th. 1893. Marcel Sée. *Le gonocoque*, th. 1896.

by way of the genitals; it may come by the mouth, by the nostrils, by the ano-rectal mucous membrane, by the conjunctiva, or by a touch having no relation to the sexual function. Gonococcic infection enters the blood,[1] and may attack the whole organism; it attacks the articular and tendinous synovial membranes, the pleura, the endocardium, the cerebral and medullary meninges,[2] the medulla,[3] and the brain;[4] it does not spare married people.[5]

Though gonorrhœa is not hereditary, it may be transmitted early. The purulent conjunctivitis of newly-born children often springs from vaginal secretions at the time of puerperal traumatism.[6] The vaginal discharges of children are caused by gonococcus in a proportion varying between 35 and 100 per cent., according to statistics;[7] and they may be attended by serious complications.[8] Russell does not hesitate to rank gonorrhœa with alcoholism, tuberculosis, epilepsy, and insanity, among the maladies that disqualify persons for marriage.[9]

Gonorrhœa is often latent. It is difficult to ensure the destruction of the last gonococcus; and under various

[1] Ahman. *Zur Frage von der gonorrhoischen Allgemeininfection*, (*Arch. für Dermat. und Syphil.*, 1897, XXXIX., p. 323.)

[2] H. Duval. *Contrib. à l'étude des complications méningo-médullaires de la blennorrhagie*, th. 1899.

[3] Spillmann and Haushalter. *Contrib. à l'ét. des manifestations spinales au cours de la blennorrhagie*, (*Rev. de méd.*, 1891, p. 651.)—C. Milian. *Forme myélopathique du blennorhumatisme*, (*la Presse médicale*, 1899, no. 31, p. 201.)

[4] Silvio Venturi. *Folie blennorrhagique et pyophrénies*, (*Ann. méd. psych.*, 1895, 8th series, vol. II., p. 196.)

[5] G. van Schaick. *The Frequency of Gonorrhœa in Married Women*, (*New York Med. Journ.*, 1897, II., p. 598.)

[6] A. H. Burr. *Gonorrhea as a Factor in Puerperal Fever*, (*The Journ. of Amer. Med. Ass.*, 1898, XXXI., p. 533.)

[7] L. Bouvy. *Consid. bactériologiques cliniques et thérapeutiques sur la blennorrhée vulvo-vaginale des enfants*, th. 1899, p. 22.

[8] M. Rousseau. *La péritonite blennorrhagique chez les petites filles*, th. Bordeaux, 1899.

[9] Russell. *A Plea for Posterity*, (*The Philadelphia Med. Journ.*, 1898, p. 421.)

circumstances the malady recurs without a new contagion. It often remains a long time in the deep regions of the male urethra, and it not only continues to be contagious for many years, but it often causes sexual desires of unusual frequency through the local irritation set up. Burr does not shrink from classing gonorrhœa with syphilis, and proposes to control freedom of marriage by a medical certificate that would exclude infectious and hereditary maladies.[1]

Syphilis and gonorrhœa are not the only contagious diseases which act as a punishment for extra-conjugal relations. But it is not necessary to dwell upon the soft chancres, the vegetations, the pedicular affections, etc., which are but the minor penalties.

The examination of prostitutes is without result either as regards syphilis or gonorrhœa, because it is necessarily incomplete and not frequent enough. And as there are at least three or four times more men than women who are exposed to the dangers of promiscuous intercourse, and who are not examined, there is no likelihood of limiting the infection. Mauriac has already observed that if the public health is the supreme law, the requirements of the law should be applied to both sexes. In matters of public hygiene, says Martineau,[2] the interests of all override the interests of the individual, and rightly so. Why should we have no law dealing with syphilitic contagion just as in the case of other contagions? Is it because, in such cases, the person contaminated is so voluntarily? Without general measures, supervision is quite ineffectual. The assurance given by a guarantee does not prevent diseases,

[1] A. H. Burr. *State Regulation of Marriage for the Prevention of Communicable and Hereditary Diseases*, (*The Journ. of Amer. Med. Ass.*, 1898, XXXI., p. 1334.)

[2] Martineau. *La prostitution clandestine*, p. 11.

whilst it increases vice. The state-regulated houses are not a guarantee; it is well known that they do not diminish the frequency of venereal disease. But although they only grant the illusion of safety, they give the certainty of immediate gratification. They even suppress the chance of selection which the free prostitute has; they give the most complete assurance to young men who still lack the most elementary means of conquest, and who especially should not be allowed to deviate into paths which are difficult to leave, and to married persons of both sexes who are there able to indulge in every form of debauch. They excite to promiscuous intercourse, which is no more justifiable in the case of one sex than of the other, without lessening its dangers; and they are further harmful through the temptation, which, as it is helped by prostitution, also helps it in turn, by abolishing the power of self-control and refusal.

The struggle against venereal diseases is inseparable from the struggle against seduction and corruption. In his report on the measures to be taken for the public protection against syphilis, M. A. Fournier,[1] after dwelling on the individual, hereditary, and social dangers of the infection (which, as in the case of nurses, etc., is often *undeserved*), concludes by advising the suppression of public incitement to vice. But he refers in this only to the incitement of women. Now, the basis of prostitution is the incitement of men. Feminine prostitution is the outcome of very complex physiological and social factors. Education raises many women to the level of men in a higher class and unfits them for living with men of their own; but observation shows (Martineau) that most prostitutes have been seduced by persons of their own class.

[1] *Bull. acad. de médecine*, 1887, 2nd series, vol. XVII., p. 597.

There are more men than women who live in promiscuity; men assume in most cases the aggressive *rôle;* it cannot be maintained that they have the smaller share in spreading contagious disease. And contagious diseases can only be restricted by restricting seduction and corruption generally. It is proposed to start a league against syphilis. It will no doubt be a means of finding board and lodging for a few officials, but it will have no influence on syphilis so long as it is not admitted that the sexual instinct must be controlled in some way.

Prostitution and promiscuity are two connected facts. In the present state of our civilisation, the love of man can only endure by reason of what woman is worth, over and above her sexual characters. A woman who is contented with free love shows that she is satisfied with being taken for the gratification of sexual instinct; and if modesty only consists in the fear of disgusting others or losing some means of sexual attraction, as Havelock Ellis thinks, she would not trouble about the choice of a mate except so far as social conditions permit.

The connection between prostitution and promiscuity is such that Ribbing has no hesitation in saying "that prostitution cannot logically be termed a crime, unless our laws clearly declare that all sexual connection apart from marriage is an offence."[1] Ribbing adds too that such a law cannot be proposed apart from legislation founded on religious laws. It might be based on private and public utility, on utility in the actual *milieu* which is the actual morality. It will be objected that sexual faults are of so private a nature that public authority can only be used in regard to them at the expense of individual liberty. The reply is that individual liberty is no more sacred for one

[1] *Loc. cit.*, p. 215.

sex than for the other, and that if it must not be violated in the one case, it must also be respected in the other; the inevitable conclusion is that all laws and regulations in regard to female prostitution should be abolished.

It will be urged that laws and regulations concerning contagious diseases cannot have a useful effect without individual freedom having to suffer through it. The reason is that social evolution necessitates the sacrifice of the individual to the general interests. In the case of sexuality, evolution has led us to an increasing respect for women, which appears as the distinctive mark of civilisation, and to a form of permanent union, viz., marriage, which is a lasting bond, because its results endure in posterity. Could not this fact in evolution, which seems formally to condemn promiscuous intercourse, together with seduction (apart from its normal purpose) and all kinds of corruption, serve as a basis for law? Proof of a tendency in this direction may be found in the raising of "the age of consent," which is being introduced into the laws of a great number of the American States, and which has the effect of prolonging to eighteen or even more the sexual minority of girls, *i.e.*, to protect them longer against the danger of sexual crimes. But it cannot be admitted that, as a general rule, legal use can be made of what are called laws of evolution, and which are by no means laws of nature, but laws deduced by philosophers from a certain sequence of past facts that cannot affect the future. These laws rightly indicate the spontaneity of evolution, of which human laws are the effects and not the causes. The belief that nature is determined by a necessary law of progress or evolution is impossible to prove and altogether

unscientific.[1] If the law known as the law of evolution is not a natural law, if it is a philosophic theory which perhaps accounts better than any other for the present state of things, but cannot serve as a basis for any deduction for the future, any inference that might be made from it would be quite as unsubstantial as the law.

If there is not at present a solid foundation for the regulation of promiscuity and prostitution, it is hardly possible to understand an application of the law that would be reconcilable not merely with morality but even with justice. The regulation of prostitution only aims at present at the sex which has been least spoilt by the partiality of the law, and even this group of persons is limited. Yet it is often the occasion of misunderstandings which rightly revolt public opinion. One shudders at the thought of the abuses that might be caused by the application of a law which should deal with the whole population, and necessitate a much more numerous and consequently much more unsuitable *personnel* than that which we see actually at work. If the law neglects contagious diseases and deals only with incitement to vice, it must fix the point at which incitement begins.

It is only possible to deal safely with gross incitement which draws everybody's attention, whether in the streets, public places, the press, or in literature. Though the scandal may be combated, it is more difficult to combat demoralisation. To diminish publicity means the restriction of bad example. But, just though this restriction may be, it can hardly be hoped for in a *régime* which has so much respect for individual liberty and for industries which have the most influence on universal suffrage. Laws are made to restrain alcoholism, but intemperance is encouraged

[1] Brooks. *The Foundations of Zoology*, 1899, p. 126.

by allowing the drinking of spirits in the daytime in public, and even in the streets. What with tables and chairs outside the *cafés* in all French towns, and carriages fitted up as bars on many short-distance railways, the taste for temperance has not much chance of developing. One can scarcely expect more effective measures for encouraging sexual moderation, especially in countries where the tolerance and surveillance (*i.e.*, the guaranteeing) of prostitution are regarded as equally necessary with the existence of the standing army.

In fact, sexual hygiene and morality cannot, as things are to-day, be practically regulated by law. Only brutality and publicity can be dealt with. It is the family and the individual who should see to it, when they have had proof of the absolute danger of promiscuous sexual intercourse, from the social and the individual standpoint as well as from the moral and the physical standpoint. An impartial study of facts shows that the future belongs to the sober. "The bettering of the conditions of life," says Tolstoi, "the harmony of the world of reality with conscience will be accomplished not by a violent reorganisation of society, but by means of the personal efforts of isolated individuals."[1]

Although the necessity of our actions results from heredity and the influences of environment, and although free-will must be denied in the name of scientific psychology, it does not follow that individual liberty and responsibility are illegitimate and purposeless.[2] The necessity of our actions is a biological fact; the necessity of individual liberty and responsibility is a necessity of social life. Responsibility is a necessity of the social

[1] Ossip-Lourié. *La philosophie de Tolstoi*, Paris, 1899, p. 136.

[2] A. Sutherland. *Necessity and Responsibility*, (*The North American Review*, 1899, vol. 168, p. 269.)

environment which may modify the necessity of our actions; so that the knowledge of the dangers of sexual delinquency which objectify responsibility is capable of influencing conduct.

Temperance associations that preach abstinence are ineffectual because they replace individual self-control by the support of the persons associated. The promise or vow is like a pair of crutches; but it is a borrowed strength which only helps weak persons for a time. What associations cannot do can hardly be expected from asylums. One must rely on individual education. But in order to secure constancy in sexual abstinence as well as in temperance in drinking, it is not sufficient merely to teach the physical and moral advantages of it; the subjects must also be taught to devote themselves to a class of pleasures which is free from the dangers of incontinence and intemperance. Intellectual work has often been recommended together with physical exercise.[1] Grimaux de Caux and Martin Saint-Ange recommended the mathematical sciences as one of the most effective means of calming sexual excitement,[2] and Broussais was of their opinion too.[3] But by itself this would be too limited a field of choice. The end can only be attained by means of an education so varied as to give scope to the special aptitudes of every individual, and to give him the opportunity of showing a superiority of some kind in however limited a way in his environment, so that he feels pleasure in his particular activity which alone can exclude the taste for unhealthy excitement. Activity may rise to

[1] E. J. A. Monteilh. *L'équitation, ses effets physiologiques, psychiques et pédagogiques*, th. Bordeaux, 1899.

[2] Grimaux de Caux and Martin Saint-Ange. *Histoire de la génération de l'homme*, 1836, p. 183.

[3] Broussais. *Cours de phrenologie*, 1836, p. 183.

inward pleasure, not only by its sensation of movement or achievement in art or commercial enterprise, but also from the sensorial point of view, or from that of a desire for acquisition, or for scientific pursuits and studies. But in order to acquire a taste for the pleasures of activity, a man must be able to exercise some definite activity with success; and this is just what is often impossible to weak persons who are driven to the use of injurious stimulants. Latent aptitudes can be improved by varying the exercises, but one cannot expect to absolutely create such aptitudes.[1] Continuance of interest in various directions is the end and the means of education (Herbart). The surest means of developing it is manual training which is most suitable for remedying the evils that spring from idleness, for developing the will and courage, opposing degenerative tendencies, and for inspiring chastity without lowering the intellectual level.[2] But although one may hope to prevent a great many sexual abuses, one cannot expect to eradicate them any more than physical or mental debility.

In the first few years of life careful nourishment and education may be of some help. During the period of growth the nervous system is more easily affected by morbid influences. The more faulty the growth is, the longer this period lasts and the more dangerous it is. Hereditary pathological tendencies also develop, when growth is slow. During the whole of this period a living being may be regarded as the product of his nutrition both from the pathological and the morphological point of view. The hygiene of infancy is as important from the standpoint of the prevention of degeneration as is the

[1] Ch. Féré. *Note sur un cas de toxicomanie variable*, (*Journ. méd. de Bruxelles*, 1897, no. 48.)

[2] C. M. Woodward. *Manual Training in Education*, 1890, p. 31.

hygiene of procreation. This is a fact that should not be forgotten in the prevention of the anomalies with which we have been dealing.

Whilst it is indispensable to keep a watch on the awakening of the sexual instinct in normal subjects, it is even more urgent in the case of subjects who belong to nervous families, especially where cases of psycho-sexual anomaly have already occurred. Hetero-sexual tendencies in regard to games and dress should not be taken as a laughing matter, nor the other eccentricities which may be associated with an anomaly of sex. The growth of these tendencies should be opposed as soon as possible so as to prevent the springing-up of an anomaly which is the more serious on account of its precocity. Elective sympathies should be watched with the greatest care. Companions should be carefully selected; a word or a contact are often enough to awaken an idea which becomes fixed and haunting. Onanism is especially dangerous in children; it becomes associated with representations relating to the abnormal tendency, and can only strengthen it. Their minds should be impregnated with the sense of the value of chastity by all possible means. Its influence is not unlikely to be successful.

A great many inverts or abnormals generally have no real sexual impulses; very often they are able to resist their desires, even without calling to mind the danger of punishment.

A beneficial diversion may result from physical exercise and intellectual work. Fatigue, however produced, may prove an insuperable hindrance to abnormal desires. Physical culture is a school for continence and chastity.[1]

[1] Ph. Tissié. *La fatigue et l'entraînement physique*, 1897, p. 20.

There are very good ways of combating sexual excitability, *e.g.*, hydrotherapeutics and baths. Bromides may be of great service in this respect, without any danger. Exciting drinks and food must be especially avoided. Alcohol is most fatal to all kinds of sexual perverts; it diminishes their powers of resistance. Inverts have often been advised to try normal connection whatever repugnance they may feel at the idea of it. It is often possible to influence patients in this direction. Hetero-sexual habits in inverts, and normal connection in the case of abnormals generally, are in reality manifestations of vicious perversion, since they are to these individuals manifestations contrary to Nature, excitations that are not gratified, and consequently fulfil no physiological *rôle*. These excitations which are repugnant to them often cause greater fatigue than those they prefer, however abnormal they may be; and they, therefore, tend to increase their repugnance. A change of habit imposed on abnormals may modify their tendencies in the same way as vicious habits are modified in persons regarded as normal; but such important changes, whatever they may be, can only take place in undecided persons who are on the border of anomaly.

Suspension, by means of substitution, of the manifestations of perversion has been regarded as a method of treating perversion itself. The invert who has gone through the whole system may gradually come to take pleasure in relations which used only to fill him with loathing, and succeed in thinking about them alone, even in his dreams. Confucius thought that the habit of seemly gestures and attitudes necessarily determined seemly feelings; ceremonial, which plays such an important part in religion, and, it may be said, in Chinese

morality, is based on this principle. The same observation has been utilised by modern observers,[1] and it is very true so far as normal subjects are concerned. But does it also apply to degenerates who possess abnormal emotivity? It is doubtful, even if one considers the attitudes and gestures which are subject to the will; whereas, in the present instance, it is a question of attitudes which escape the will, and are hardly ever assumed by order. This kind of treatment, therefore, is of very limited use.

Prohibitive suggestions during normal sleep may produce important results. Several mothers have, to my knowledge, succeeded in suppressing onanism by this process.

Hypnotism has been called to the rescue in order to produce a change of aptitudes; but, as M. Bernheim himself had to admit, all patients are not hypnotisable—"though some can be put to sleep, the majority cannot be."[2] In most cases we have to be contented with suggestion in the waking state and with training, which is not always very effective. Very few of the observations, which Von Schrenk-Notzing has recorded, and about which he has given some additional information in the English translation of his book,[3] carry conviction with them. The opinion of the patient is not sufficient for one to be able to affirm a cure. Subjects afflicted with sexual anomalies often wish to be cured, just like morphinomaniacs; they prefer to call themselves cured than to continue the attempt to be cured. It is known, too, that even persons who are

[1] Ch. Féré. *Sensation et mouvement*, 2nd ed., 1900, p. 15.

[2] Bernheim. *Entraînement suggestif actif, ou dynamogénie psychique contre les paralysies psychiques ou impotentes fonctionnelles*, (*Revue de médecine*, 1898, p. 365.)

[3] A. Von Schrenk-Notzing. *Therapeutic Suggestion in Psychopathia Sexualis*, translation by Craddock, 1895.

most sensitive to hypnotism are able to resist suggestions that are opposed to a deep feeling.[1]

All efforts that may result in the repression of the manifestation of sexual perversions are legitimate. I have already maintained that the best solution of the matter is continence, which can alone banish the dangers of perversion. But should the abnormal person, whether an invert or otherwise, after being treated by the substitution method, and having become capable of normal connection—in fact, after being apparently healed—be regarded as a sound person, fit for reproduction? That is a point which is neglected by the writers who have published accounts of marvellous cures; they do not tell us if their cured subjects have become worthy of reproducing the species. Everything tends to the opinion that it is not the case. The most ardent partisans of the predominant *rôle* of occasional causes have to admit that such cures are especially effective in the case of subjects with a neuropathic taint and belonging to families of degenerates whose somatic stigmata they bear. This fact is sufficient to cause doubt as to the offspring of inverts, and the observations I have previously given justify this doubt.

Treatment should be confined to the prevention of onanism and the repression of abnormal tendencies. The ideal to which one should aspire in dealing with the abnormal tendencies we have been discussing, is not the accomplishment of normal connection, but continence.

If the prescription of illegitimate connection ought to be repressed in the case of the normal, the same argument holds good *a fortiori* in regard to the abnormal. To persuade congenital perverts to marry, or to have

[1] Ch. Féré. *Les hypnotiques hystériques considérées comme sujets d'expérience en médecine mentale*, (*Arch. de neurologie*, 1883, vol. VI., p. 133.)

extra-conjugal relations, is to act contrary both to the natural law of instinct and the moral law of utility, as well as to the philosophic law of evolution.

Reproduction on the part of degenerates cannot be universally proscribed, because among the descendants of persons who rank with the degenerates there are certainly persons who are useful to evolution. This justifies toleration and help for degenerates on our part. Those who show signs of sex-dissolution are noteworthy among degenerates for a more marked tendency to fail in reproduction. It is not a doctor's duty to combat by unjustifiable methods their natural tendency to elimination.

Some episodic perversions appear as a result of definite physical conditions and disappear together with them. These perversions are clearly symptomatic and independent of congenital anomaly. Their natural evolution throws light on the method to be followed in the treatment of perversions in general, viz., seek to restore the proper physiological conditions. When the evil tendencies have vanished, by means of physical or moral treatment; if then normal sexual instincts take again their normal course without special incitement, there is nothing to be done but to let matters go as best they may, whatever mental reservations may be made as to the dangers of a defective generation.

CHAPTER XIV.

RESPONSIBILITY AND THE ANOMALIES OF SEXUAL INSTINCT.

PHYSIOLOGY and psychology between them have settled the fate of free-will. Says Herzen: "Where are we to fix the boundary between chemotaxis and sensation, between attraction and repulsion on the one side and selection on the other?"[1] "Madness is in the cosmic elements and their general laws and not in us," cries Münsterberg.[2]

The gradual recognition on the part of the public of the necessity of human actions has brought about a tendency to increased leniency in the prosecution of misdemeanours and in the repression of crime, reduction in legal penalties, and general social indulgence. But the necessity of individual actions cannot be pleaded against the responsibility of those who commit them. Every individual act, however necessary it may be, causes reactions on the part of the social environment, the necessity of which is also obvious. Legal measures, that

[1] A. Herzen. *Causeries physiologiques*, 1899, p. 125.
[2] H. Münsterberg. *Psychology and Life*, 1899, p. 9.

strengthen the motives for not yielding to impulses that are hurtful to the community, are not only justifiable but needful.

No one casts a doubt upon the responsibility attached to all normal reactions of sexual excitations, when they outrage individual liberty in the shape of attacks with violence on an adult, or by seduction in the case of persons under age, when the culprit is a blood relation, or if taking place publicly. Acts of unnatural intercourse, which appear to be connected with innate perversion are not looked upon in the same light. They are treated indulgently by many, in the same way as crimes arising from love and passion.[1]

In France, unnatural sexual relations are not punished by law unless they constitute a public outrage on decency, or a criminal assault. If such connection is freely agreed to on both sides and accomplished unseen, there is no chance of its being stopped. It is not the same everywhere. In Germany, unnatural acts performed *between male persons* or with animals are punished by imprisonment; and they may cause deprivation of civil rights. In Austria, unnatural coitus generally, *i.e.*, with animals or *persons of the same sex*, is regarded as a crime.

Since the writings of Ulrichs[2] have appeared there has grown up, in Germany especially, a sympathy for inverts and a current of public opinion in favour of the restriction of the penalties in connection with sexual perversions. Is this sympathy justified ?

[1] L. Praol. *Passion and Criminality in France*, Paris, Carrington, 1900, 8vo, XXIV.-679 pp.

[2] K. H. Ulrichs published a series of volumes from 1864 onwards: *Inclusa Vindex* (1864), *Formatrix*, *Vindicta* (1865), *Ara Spei* (1865), *Gladius Furens* (1868), *Memnon* (1868), *Incubus*, *Argonauticus* (1869), *Araxes*, *Prometheus* (1870), *Urningsliebe*, *Auf Bienchens Flügeln* (1875), *Critische Pfeile* (1879), *Matrosengeschichten* (1885), *Cupressi* (1887).

Whether sexual instinct be considered as the foundation of moral evolution or a necessity of the race, it must be admitted that its perversions which are negative of sex both in their methods and their purpose, are harmful, and consequently immoral. They are the more harmful, dangerous, and immoral in that tendencies are concerned which are remarkable for impulsiveness; and imitation is the more to be feared according as tendencies can be less restricted.

One is surprised to hear a doubt thrown upon the immorality of sexual perversions. And yet Moll says: "What in the eyes of one person is moral seems immoral to another person, and perhaps the homo-sexual act is taxed with immorality merely because it is a minority who indulge in it.[1] Morality is not relative to the individual; it is relative to the environment. It is not because they are in a minority that inverts are harmful and immoral; it is, on the contrary, because they are immoral and harmful that they will remain in a minority, and that the majority will take care to protect itself against them and their example.

Several German writers complain that the law punishes homo-sexual relations even when there is no publicity, and pretend that they are the result of a congenital constitution whose power is irresistible. It may be urged that those who are so constituted suffer all the more in that their desires are often stronger than those of normal subjects; that their unhappiness increases when they find out that they are not isolated, and that there are other persons who have the same instincts; as well as when they have felt that the gratification of desire gives them a subsequent feeling of well-being, comparable with that which is felt by

[1] *Loc. cit.*, p. 291.

persons afflicted with imperative ideas, by pyromaniacs, dipsomaniacs, etc., after they have accomplished their impulsive acts. But it is not for society to tolerate the one any more than the other; because they are all equally injurious in different ways. If it is admitted that habit and example may by themselves alone develop inversion, the mere contact of inverts is a social danger.

Should society take away from itself the power of stopping persons because they cannot help being what they are? Responsibility is no less necessary to social evolution than individual liberty. The necessity of actions, the absence of free-will cannot be held to counterpoise them. It is a fact of a quite different order; biological, not social.

In the same conditions of *milieu*, differences of conduct can only be connected with differences of physical constitution. Abnormals try to satisfy themselves by means that seem to them perfectly natural and reasonable. It is only the law that makes them cautious as to the opportunity for their acts.[1] In that matter they are not different from normals. The distinction between a sick person and a criminal has no scientific basis, so far as measures of defence are concerned. This distinction can only be based on the generally received opinion that the condition of all abnormal mental manifestations is an abnormal functioning of the nervous elements, which is itself connected with an anomaly of development, or a trouble of nutrition. The correlation is taken for granted in cases of mental aberration, and it is not less inevitable among persons who are considered sound in mind. But, in order to establish the separate existence of a class of delinquents who shall not

[1] Ellis Ethelmer. *Fear as an Ethic Force*, (*The Westminster Review*, 1899, vol. CLI., p. 300.)

be accounted amenable to law, because of disorders of evolution or of nutrition of the brain, it would be well to prove the existence of delinquents who act independently of anomalies of evolution or of nutrition of their brains. In the matter of sexual perversions, an attempt has been made to establish distinctions in respect of responsibility between those which are said to have a peripheral and those which are said to have a central origin;[1] but it is difficult to see any grounds for these distinctions. The question of free-will has no connection with the necessity of social reactions and individual responsibility. The doctor's duty is not to find excuses for criminals, but to use the period of their punishment for the treatment of those who can be cured, and for inculcating hygienic measures that may restrain the hereditary or accidental conditions which are favourable to the growth of psychic anomalies.[2]

Doctors do not dispute the necessity of their intervening in the question of responsibility, but they are less agreed as to the manner of solving it.[3]

Mercier thinks that a professional thief who goes mad and continues stealing should be less severely punished than if he were sane, but should at the same time be punished because he has acted in consequence of his habits.[4] There is something in that idea to satisfy both the upholders of free-will and those who believe in social necessity. It is generally admitted that all disorders of mind or instinct imply immunity from legal penalties;

[1] F. W. Anthony. *The Question of Responsibility in Cases of Sexual Perversion*, (*Boston Med. and Surg. Journal*, 1898, CXXXIX., p. 288.)

[2] Ch. Féré. *Dégénérescence et criminalité*, 1888, p. 117.—*Les épilepsies et les épileptiques*, 1890, p. 599.—*La pathologie des émotions*, 1892, p. 563.—*Les troubles mentaux de la fatigue*, (*La Médecine Moderne*, 1898, p. 625.)

[3] *The Journal of Mental Science*, 1899, p. 53.

[4] *Ibid.*, p. 65.

but it should be recognised that the most confirmed lunatics are not insensible to punishment,[1] the only effect of which after all is to strengthen the motives for avoiding evil.

If gratification of the instincts cannot be a crime, there is no such thing as crime: "all beings are irresponsible."[2] If a system of social hygiene is imperatively necessary, the aim of the law should be to ensure such hygiene and to repress everything injurious to society without distinction of persons. Law without equality is no longer law. The tendency to inequality springs from the sympathy for degenerates. The excesses of this sympathy are well known;[3] it is at once a symptom and a factor of degeneration.

I have tried to show that there is no physiological reason why sexual instinct should not be controlled like other instincts, and that utilitarian morality and hygiene teach the necessity of restraining departures from it. Even if the interests of the species be set aside, love remains the safest remedy for all our evils.[4] But it is not the pessimist alone who, following Leopardi, Schopenhauer, and Nietzsche, preaches the benefit of restraining love; for the sentimental man also agrees with Michelet that "love is a power which is by no means rebellious to discipline."[5]

[1] Th. Drapes. *Are Punitive Measures Justifiable in Asylums?* (*The Journ. of Mental Sc.*, 1899, p. 536.)

[2] A. Hamon. *Déterminisme et responsabilité*, 1898, p. 237.

[3] A. Withe. *The Cult of Infirmity*, (*National Review*, 1899, Oct., no. 200, p. 235.)—Frank A. Fetter. *Social Progress and Race Degeneration*, (*The Forum*, Oct. 1899, p. 228.)

[4] H. Fierens Gevaert. *La tristesse contemporaine*, 2nd ed., 1899, p. 189.

[5] J. Michelet. *L'amour*, 4th ed., 1859, p. 11.

THE END.

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Sexual Madness.*

EXTRACT FROM

"THE MEDICAL PRESS & CIRCULAR,"

LONDON, 17th AUGUST, 1898.

THE aberrations of the sexual instinct are, to a great extent, unknown, even to psychologists, because it is very rarely that an author is found who has the courage to undertake the elucidation of forms of mental disease, the symptomatic details of which are repulsive to the moral sense, and moreover, the hesitancy of authors to touch the subject is increased by the fact that, in dealing with it, they come to be associated in the public mind with traders in obscenity, whose purpose is not the study of mental phenomena, but the excitation of pruriency. Nevertheless, an acquaintance with the aberrrations of sexuality is the more necessary to the alienist, because this particular animal instinct is more universal, more readily unbalanced, and less controllable than any other. From a juridical point of view an appreciation of this is of great importance and, we may say that, at present prejudice usually extinguishes psychology, and aberrations of sexuality are universally regarded, not as the outcome of mental disease and the object of mental treatment, but as heinous crimes to be punished with the utmost rigour of the law.

It is this consideration which justifies the publication of a book such as that before us, and makes us wish that it were possible, without running the risk of depraving the public minds to give judges, juries, and our own profession, some more intimate knowledge of the relation of mental disease to what are called "unnatural offences." A little is known by alienist, about the fact that senility and other forms of depreciation of the mental powers are frequently attended with extraordinary aberrations of sexuality, but very few, we apprehend, have the least conception of the variety of form which these aberrations may take, or of the close relation between them and cerebral disease. Dr. Tarnowsky and his translators supply this information in the present volume, and supply it, we think, in as unobjectionable a form as the subject will permit. The facts are stated in scientific form, and nothing is set down save what is indispensable to the understanding of the question. While the author urges that "unnatural offences" are very often symptoms of uncontrollable insane impulse, and ought to be dealt with in lunatic asylums and by alienists, and not by prison warders and under severe punishment, and while he expostulates against the universal regard of such offences as crimes of the worst sort, he does not fail to point out that there is another and large class of participators in such offences who are not under the influence of mental disease or sexual aberration, but who simply lend themselves to the debauching of individuals, the prostitution of themselves as a means of livelihood, and a favourable chance of levying blackmail. Persons such as these are not impelled to engage in such proceedings by sexual impulse, and are, in fact, the most disgusting of criminals. They are the "Cynedes" who bedizen themselves and flaunt in women's clothes in order to attract the unhappy victims of sexual aberration, and it would be a thousand pities if one of them escaped the extremest penalty of the law. To ensure that they shall not do so it is the more necessary that psychologists, judges, and even jurors shall be taught to discriminate between the two classes of participators, and to award restraint and medical treatment to the one, and, if possible, the lash, the plank-bed, and semi-starvation to the others.

To those who must study this unsavoury subject we advise purchase of Dr. Tarnowsky's book as the best monograph on the subject which we have seen.

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* "The Sexual Instinct and its Manifestations from the Double Standpoint of Jurisprudence and Psychiatry." By Dr. B. Tarnowsky, of St. Petersburg. Translated by W. C. Costello, Ph.D., and Alfred Allinson, M.A., Oxon. Paris: Charles Carrington. Roy. 8vo, pp. xxiv.-232.